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Eliot Rev T L Jan 96

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THE UNITARIAN

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"UNPARDONABLE SIN."

SERMON BY REV. J. E. ROBERTS, OF ALL SOULS' CHURCH, KANSAS CITY, MO., PREACHED SEPT. 22, 1895.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—MARK iii. 29.

The one thing clear about this passage is the affirmation that there is an unpardonable sin. Beyond that the statement is vague. The sin that hath never forgiveness is declared to be the sin of blasphemy against the Holy Ghost, but what blasphemy against the Holy Ghost may be is open to a wide and interesting variety of opinion.

One may at least be pardoned for a feeling of surprise that there should have been left any room to doubt what this particular sin may be. It would seem that the one sin above all others ought to have been set forth in terms admitting of no ambiguity. Whatever this sin may be, all other sins appear commonplace compared with it. They may be many and like scarlet, but they can be made as white as wool. But there is one hurt for which theology has no balm, one wound that will not stanch its flow at the touch of the divine hand, one sin, and one alone, before which the Almighty stands powerless; and we have not been told definitely what that sin is.

This seems like an oversight. It is as if a man were starting out upon a strange road, and is informed that there are many frightful precipices by which he must pass. To fall over would be certain death. But there are numerous and conspicuous danger signals, and with due care the road is safe. And, besides, there are terrible quagmires and quicksands, in which he would surely sink out of sight. However, these are all carefully marked and roped off. Red lights burn there at night, and with proper caution there is really no danger. But there is one place which is the worst of all, and this place is not marked by day or night. The community ought either to condemn the whole road or petition for a new survey, and locate the fatal spot.

From the doctrine of sin in general the unpardonable sin is a picturesque and fitting deduction. The doctrine of sin is a poetic fiction elaborated into a system of dogmas. It starts from a fiction construed as a fact. The story of the fall of man in the Garden of Eden six thousand years ago has been taken too seriously. Theology was simply misled by it. The writer of that story may never have dreamed that it would be taken literally, just as Homer knew and supposed every one else would know that his epic of the Trojan war was imagination's happy triumph rather than history's serious task. John Milton must smile sometimes to see serious and unimaginative people read and regard as fact his wonderful story about the war in heaven and Satan's overthrow and fall with his angels nine days down to hell. But what can be done? The Greeks used to say that in the presence of stupidity the gods themselves are helpless.

The dogmas built upon this ancient fiction stay right with us, and adopt the language and manners of the present age, although the scholarship of the world agrees that man began his career upon the earth in a totally different way and at a vastly earlier period than that alleged in the Eden story.

Derived from a fiction, it is but natural that sin should at times appear like a fiction; and so it does. The first sin, the present act of all sin, was an act having in itself positively no moral quality what-

ever. It was disobedience, it is true, but disobedience of a purely arbitrary command. The apple was not only good for food, but the effect of eating it was to lead to knowledge and make one wise. And, when they had eaten of the forbidden fruit, the gods said, "They have become as one of us!"

From any consideration, except only that they had been commanded not to eat of it, the eating of that particular fruit was the eminently proper thing. Thus the first sin was an act wholly right in itself, and wrong only because of an arbitrary command. Sin was not immorality: it was a moral fiction. This strange conception has persisted with amazing force. Even now there are a few people who speak slightingly of "mere morality." Admitted correctness of life, involving justice, honor, uprightness, kindness, and sympathy, count for nothing if there is some defect in matters of speculative belief, while a life of wickedness may, in a moment, be made as if it had not been by saving faith. In this moral jugglery a wealth of character and high moral attainment is made to appear less than a very small amount of faith. We should in justice say that this way of stating the doctrine of sin is not greatly in vogue. Theology is open to the sense of shame, and has at least the merit of concealing its inconsistencies, if it has not the virtue of abandoning them.

Perhaps this would be a statement which all the believers in the old system would indorse. A man cannot be good enough to be saved without the atonement of Christ, and a man cannot be so bad but he may be saved by that atonement.

Sin is highly supernatural; that is, it is not a violation of a natural law, and recovery from it is not secured in a natural way. It is out of nature in its origin, and above nature in its remedy.

Having thus assumed the supernatural nature of sin, there was no reason to prevent the further assumption of a transcendent climax of sin which should baffle the Omnipotent. When the imagination parts company with nature and becomes a law unto itself, it makes even the Infinite subject to itself. When it was assumed that sin was an act involving an infinite degree of guilt, deserving of an infinite punishment, and remediless save only by an infinite atonement, this series of infinities lacked nothing but the superlative infinite; and that was supplied by the unpardonable sin.

The doctrine of forgiveness fully carries out the theory of sin. It is based upon the conception of a God essentially manlike. It assumes that God was the one wronged by man's sin,—God was offended, God needed to be propitiated. The reparation must be made to him.

Therefore, the forgiveness of sins is an act that is accomplished at the tribunal of God without reference to the effect of that sin upon the world. The sinner's victims have no claim; and, if they have, they have no recourse. Plunged into misery or despair, they may continue to suffer as the result of the wrong they have sustained, while the one who wronged them is triumphantly happy, having made his peace with God.

The slow but resistless trend of thought away from the anthropomorphic conception of God will ultimately reverse the plan of salvation by utterly changing the doctrine of the forgiveness of sins. The sins of man may be many and great, but they cannot hurt God. The peace of the Infinite cannot be disturbed. The Eternal One was never angry. The stability of his moral government was never imperilled by fancied revolt of apostate angels in heaven nor by the sins of man upon the earth. Reason never did and never will lend its sanction to the claim of theology that the great God, Maker and Ruler of the universe, was moved in high heaven by indignation and wrath, and cried out for vengeance and blood. The old conception of God must go with the old theology, and the old wooden plough and the old stage-coach and the old tallow dip, and whatever else belonged to the time of man's immaturity. That theology, without question, was written and believed in, and is believed in still, by men who thought to do honor to God. But do they? Is it honor to God to conceive of him as a being infinite in all his attributes, and yet enraged by the ignorance and weakness of creatures whom he himself had made ignorant and weak, and refusing to be reconciled except by the sacrifice of another divine being?

Let the world revere Jesus for his loyalty

to truth, believe in him for his deep spiritual insight, adore him for his sublime moral excellence, emulate him in his courage and fidelity; but let it cease to say that the Maker of the seven stars and the solar year demanded that cruel assassination.

The doctrine of sin has magnified man and minimized God. It exaggerates man until he is entirely outside of all natural relations. A finite creature of a fleeting day, his act involves an infinite consequence of eternal suffering, and that suffering having no end and no justification but to satisfy an offended God. An exceedingly wicked and cruel prince might consign his enemies to lifelong torture; but the humane nations would open those chambers of torture and liberate the sufferers, and wipe off that king's dominion from the map of the world. Theology may establish its eternal torture in the name of God, and all the holy Church throughout the world may cry Amen; but a generation shall come with tears of pity to quench those purposeless flames, and change the world's thought from a God of hate to a God of love.

The forgiveness of sins involves this twofold idea, a change in the disposition of God toward the sinner and the remission of the penalty. But, if God is unchangeable, he cannot forgive in the sense of changing his disposition toward the sinner. He must not be thought of as adverse now and propitious a moment after, pleased by a sacrifice or appeased by the flow of blood. He does not hate. He is not angry. The infinite love suffers no temporary eclipse. It is not a fickle and capricious being that rules the world. In the sense of a change taking place in the divine heart, there can be no such thing as the forgiveness of sins.

As to the remission of the penalty, that is a device of theology. So far as we know from the habit and order of this the only one of God's worlds we have ever lived in, no penalty was ever remitted. The law of deed and consequence is unalterable, like the law of cause and effect; and therefore in neither sense nor in any sense is the forgiveness of sins possible. Plainly then, and without evasion, there is no such thing as the forgiveness of sins. Every sin is the unpardonable sin.

Sin is not the transgression of an arbitrary command. It is not a theological fiction nor any other kind of fiction. It is the violation of a law of God; that is, of a natural law. It may be committed through ignorance or it may be committed through rashness or weakness. Its consequences fail not. But they do not compromise the government of God. They compromise the sinner and his fellow-beings. The planet may wander from its path, or the star break from its moorings and fly into space; but the law of gravity is not subverted. It holds its ancient, primeval sway, obeyed and vindicated by innumerable spheres; and the wandering star cannot fly beyond its silent and subtle power.

The charge of selfishness lies against the old doctrine of forgiveness.

Suppose a man continues in a life of evil, and repents in the eleventh hour, and dies. It has always been the boast of theology that the plan provided for such a man. What is the moral tone of that man's reflections? He has been heard to say, and often from the gallows, "I forgive my enemies, I die happy, I hope to meet you all in heaven!" This is called a triumph of the saving power of the plan. But what of the lives he has helped to ruin? What of his victims? What of the mother whom his ensanguined hand robbed of a son? Of them he does not think: he has escaped from the consequences of his evil deeds. There is a natural sense of justice whose monitions cry out against the eleventh-hour triumph of such a plan.

Does faith in the pitying Christ rob a sinner's heart of pity, so that he can be happy in heaven, while his victims, brought there by his own help, suffer in torment? Would not the music of joy have an undertone of sadness for a man that was man enough to deserve saving? Is not such salvation a fiction as well as the sin from which it purports to save?

The moral distinctions are ignored by the old plan of salvation. The best and the worst men are equally guilty in the sight of God. If this is true, then our natural instincts are profoundly deceptive. It is odious to say that a man like Emerson, faultless by any standard of measurement known outside of theology, is equally a guilty sinner with a man whose life is openly and confessedly corrupt.

Heaven, too, has been made a fiction.

Among its shining minstrels are men who went out of this world with no virtue of their own, and nothing to recommend them to good society but an imputed righteousness. If one were to judge the two places of final resort by the people who go to each according to theology, and remember that in one place are the great scientists and philanthropists and philosophers,—Socrates and Epictetus and Seneca, Lincoln and Sumner, Longfellow and Whittier and Emerson,—and that in the other place the makers of theology were in the orchestra chairs, and John Calvin in the front row, and Jonathan Edwards still preaching about sinners in the hands of an angry God, and Nathaniel Emmons still telling mothers that non-elect infants are annihilated at death, and all the boy preachers and a host of others crying Amen and shouting for joy, one might be pardoned if he hesitated as to which road he should take when his reluctant feet were quitting this beautiful world.

We shall some time return to natural religion illuminated by conceptions of natural justice and natural morality. It will then be seen and confessed that some people in this world are as much better than some others as the heavens are higher than the earth. Leaving out the test of theology's fanciful rule, such persons are good enough for any world just as they are.

Who has not known persons whom to call sinners would seem like dishonor to their Maker,—persons with hearts of love and souls of purity, persons to be in whose presence made you better.

But what hope is there, then, for the real sinner? This: he is in God's world, and to whatever world he may go it is still God's world. He is subject here and there and everywhere to God's laws. If he violates those laws, he brings suffering upon himself and upon others. That suffering he cannot escape. God's laws execute themselves. Suffering is not God's revenge. It is his kindness and love. The more he does wrong, the more he must suffer, until at last he sees what a fool a man is who thinks he can cheat the universe by any trick. Beyond this world the same moral laws hold him within their grasp. Heaven is always possible to him, or hell. He himself is heaven or hell.

He is not without God. If he hears the whisper of conscience, it is God's voice. If, deadened to that warning voice, he steps upon the crimsoned bars of pain, it is God. If he enters into torment, it is God tracking him still, still the universe is the friend of righteousness, the foe of wrong. He makes his own fate. He determines his own destiny, every moment, every hour, every eternity. If he has wronged others, he must make atonement between them and him. His way to perfect peace will conduct him back by every heart he has caused to bleed. His must be the healing hand. Every tear he has caused to flow his hand must wipe away. To every one whose life he has shadowed must he bring the light. His own salvation he must work by restitution and restoration, and then he will not go to heaven: he will have found his heaven in doing it. The plan of salvation will not then be a bankrupt court through which the virtuously insolvent may pass: it will be the just recognition by the universe of character and virtue; and heaven will be wherever the just man is.

Man is his own savior. Let him give heed to the supreme task. Now is the day of salvation, and the judgment-seat is here.

All nature and all spirit, all animate and inanimate things, frown on him who violates God's eternal laws. That is hell.

All nature and all creatures help with their furtherance him who knows those laws to do them. That is heaven. And both are God.

SAVONAROLA: A SKETCH.

II.

From 1483 to 1486 Savonarola passed his time in various convents, where he devoted himself to the training of novitiates. To a small community among the mountains near Siena he first gave utterance to his three memorable ideas. He declared to them (1) that the Church would be scourged, (2) and then renovated, and (3) that these events would come speedily. His eloquence now ran like a pent-up torrent, which by its own strength breaks every barrier down. In the end of 1486 he accepted an invitation to preach at Brescia. He carried the assembly by storm. Now his fame spread abroad.

His services were in constant demand throughout the cities of Lombardy. He lashed the vices and denounced the iniquities of the age. Men and women quailed before him. They fell upon their knees. They crept closer and closer to the pulpit, weeping, trembling, and shaken by fears of the doom he prophesied. His name spread over the whole of Italy. Lorenzo the Magnificent, urged by Pico della Mirandola, entreated him to return to Florence to the convent of St. Mark. He received Lorenzo's invitation as a divine call, and went to Florence to become the prior of the Dominican convent of St. Mark, reformer, and the most famous preacher that had appeared in Italy.

As soon as he returned to Florence, Savonarola resumed the instruction of the novices. But the fame of his preaching had already filled the city, and the public curiosity to hear him was so great that he at last gave consent for strangers to be present at his lectures to the novices. Then, in the cloisters of St. Mark, under a large damask rose-tree, which the reverence felt for him by the friars has preserved to this day, he began to expound the Book of Revelation. The number of his hearers increasing from day to day, he was urged to address them from the pulpit. Accordingly, one Saturday he said, "To-morrow I shall speak in the church."

On the 1st of August, 1490, beneath the bright Italian summer sun, Savonarola preached his first sermon in the Church of St. Mark's. The building was thronged. He inveighed with tremendous force upon the evils of the Church, the infringement on popular rights, and the terrible judgments which were at hand for the papacy. The words he uttered were terrific. His voice seemed to his hearers something more than human. His ascendency over the people at once became complete. The Church of St. Mark could not contain the crowds that went to hear him. In the Lent of 1491 he preached in the cathedral. On each day of his appearance a singular sight presents itself in Florence. As the day breaks, the warders on the city walls descry by its gray light people gathering along the different roads that approach the gates. By and by there stands at each an eager and impatient crowd. They must have been early astir; for there, mingled together, are inhabitants of all the villages and hamlets of the hills in whose lovely bosom Florence lies, with men and women who have left their different cabins and flocks among the rocks and romantic valleys of the Apennines. Seriousness sits on most faces. Their talk is not of the common topics of the day. Higher matters engage their minds and occupy their conversation till the city gates swing open. Then the crowd pours in to join the citizens who, issuing from the different streets, make their way to the cathedral, and soon fill the vast area to overflowing. Nor wait they long till Savonarola ascends the pulpit to move them as the wind moves the waters of a lake and the tall reeds that fringe the shallows of its shore.

There was an impelling force to which he had to give expression. "To speak of the Lord," he says himself, "had become like a consuming fire shut up in my bones and in my heart. I found it impossible to restrain myself from speaking out; for I felt, as it were, my whole being on fire, and that I was inflamed by the Spirit of God." He seized the topics of the hour, the state of the Church and the world, describing the sins and wrongs of both, and from the Bible sought terrible prophecies of danger and woe unless the people would repent. Judah, Israel, Ephraim, were prototypes of Florence, Italy, Rome. The events of Hebrew history were symbols prefiguring his own times. Such disasters as befell these people would surely punish now the sins of Italy. Flood, pestilence, and famine would come upon them. "I am like hail," he said, "which falls on all who have no shelter." One day while he was in the pulpit it seemed to him that the heavens opened, a hand in the air held a sword on which was written, "The sword of the Lord upon the earth speedily!" Then a voice proclaimed the doom of the wicked, but mercy and pardon to all who truly repented.

The effect of such moments of visionary ecstasy was indescribable. Men and women "sobbed aloud until the very walls of the cathedral echoed their wailing." Savonarola himself was prostrated and exhausted by the recurrence of these transports.

But his denunciations of the sins of princes and prelates and his demands for liberty for Florence began to excite dis-

pleasure in the mind of Lorenzo. One day five of the principal citizens of Florence go to him, at the instigation of Lorenzo, to entreat him to be moderate. He interrupts them in the midst of their expostulations. "Tell Lorenzo," he says, "to repent him of his sins, or God will punish him and his." Warned that he runs the risk of being exiled, he replies: "Tell him that he is the first man in the city, and I am but a friar. Nevertheless, it is he who has to go from hence, and I who have to stay." About the same time he alarmed the citizens by announcing from his pulpit that foreign armies were about to enter Italy, and to leave desolation and ruin in their track. So it happened not long afterward, when the house of the Medici fell, the sceptre departed from their hands, and Charles VIII. of France invaded Italy. On these grounds Savonarola was believed to be a prophet. It is not difficult to account for this. A far-seeing philosophical man, witnessing the tyranny, recklessness, and profligacy of a government, may correctly predict its speedy overthrow. The same causes have produced the same results in the history of every nation of the earth; and each circumstance of the administration in Florence, the notorious profligacy of the ecclesiastical dignitaries, and the utter rottenness of the entire papal system at the time may reasonably have induced a less astute man than Savonarola to predict a speedy change. His case was analogous to that of John Knox, a man of such keen sagacity that he foresaw, and, foreseeing, foretold, the results that were almost certain to follow from certain lines of conduct. This was all that Knox claimed and all that Savonarola possessed. It might be said of him as Cornelius Nepos says of Cicero, "His prudence seemed to be a kind of divination, which foretold everything that afterward happened with the veracity of a prophet."

For eight years, till his enemies, who hated his light as foul birds the sun, had quenched it in his blood, he shone with undecaying lustre, and exercised in Florence a power offensive to the Franciscan monks, to the Medici family, and to the pontiff. He would not preach on the virtues of the saints. He would not utter panegyrics upon grim anchorites and ecstatic immaculate women, whose virtue was fanaticism, and whose purity was incredible. He spoke to men's business and bosoms, mincing no matters, calling things by their right names, plucking the mask from the face of hypocrisy, exposing the foulness of white sepulchres, dragging out vice to the light of day, and to the execration of mankind alike from the chambers of popes and princes, exhorting all orders of men to abandon their immoralities and flee to Jesus Christ. Was he a Luther, a Calvin, a Cranmer, or a Knox? No. He had arrived at no settled conviction of the unscriptural character of the Church of Rome. He was no "root and branch" reformer, but he prepared the way for such as were; for, though still cleaving to many of the doctrines of Rome, he expatiated on three themes which struck at the heart of Rome's teaching. First, he preached religion not as an outward form, but as an inner life,—a heart in close, daily communion with God. "Every form of religion," he says, "has two kinds of worship, the one external, the other infinitely more noble,—that internal worship which manifests itself in a good life; and this is the greatest homage, the most true adoration, which a creature can pay to his Creator." Second, he declared again and again, —it was one of his favorite truths, and it is a characteristic which distinguishes him from his contemporaries,—he declared again and again that high thinking must be embodied in the best deeds, or for him form, sound, and sentiment had little value. "A man knows only that which he practises," was his favorite motto. Action was with him the test of all belief. Third, in the face of a Church which withholds from the people the free use of the Bible and denies them the right of private judgment, he boldly propounded and maintained the supreme authority of the Scriptures, the duty of the people to read them, and to try all doctrines and ceremonies at their bar.

The preaching of Savonarola produced an effect in Florence the most surprising that had ever occurred in the memory of man. Religion seemed to become the great business of its life. Iniquity, ashamed, was made to hide its face. The city showed all the signs of a great transfiguration. Men of business, merchants, artists, went daily from their avocations to engage in religious services in the cathedral. Theatres and

taverns were empty. Amusements were abandoned. Immodest books, statues, and pictures were given to the flames. Hymns took the place of lascivious songs, and day and night the streets were filled with voices of holy melody. Wild young men became serious. Bankers and merchants, from scruples of conscience, refunded sums of money, amounting sometimes to thousands of florins, which they had unjustly gained. Education was improved. Art became more spiritual in its manifestations. Not only was there a great shaking among the dry bones, but around Savonarola, the prophet-like man, thousands in Florence seemed to stand up "on their feet, an exceeding great army."

Was Savonarola a deluded fanatic, as has been said? I believe that he was influenced by an earnest and a disinterested regard for the spiritual welfare of his fellow-citizens when he persuaded them to cast into the flames their costly treasures of art, ornament, and letters; their perfumes, mirrors, veils, and false hair; their lyres, flutes, guitars, cards, and pictures; to break in pieces the golden idols, before which they had bowed down in guilty adoration; to assume a sanctified demeanor; to banish sensuality from the walls of their city; and to close those halls where Pleasure erected her throne, and assembled constantly crowds of her worshippers.

But the inevitable reaction came. A secret opposition was formed against him by the higher and wealthier people, who hated the austere, puritan morality he had introduced into Florence, and who also hated him for his democratic republic. He was equally hated by the pope for his denunciations of the vices which Borgia loved and for his love of the freedom which Borgia detested. It happened at this time, unfortunately for Savonarola, that a letter which he had written to the King of France, urging on that sovereign to call a general council for reforming the abuses of the Church, was intercepted, and sent to the pope Borgia, that most perfidious of pontiffs and most cruel of men. The doom of Savonarola was sealed. Long since decided upon, it advanced with rapid strides. All at once the sentiments of the people toward him—an impressionable and passionate people — underwent an apparently unaccountable change. Then, while their minds were in this state, there suddenly occurred an event which caused the greatest excitement among the public: I mean the ordeal of fire.

The Franciscans charged him with heterodoxy and with the assumption of prophetical power. A Dominican, one of his friends, undertook to establish the truth of Savonarola's doctrines by walking through the flames,—that terrible fire-ordeal which many barbarous nations had used as a method of purgation, and by which, it was imagined, God would interpose to shield the innocent from harm, and to acquit him of the charges against him. On April 7, 1498, a huge pile of timbers, cemented with pitch, were prepared in a square of the city, with a passage in the middle of it through which the champions of the contending parties were to pass. The timbers were ignited. The masses of the people anxiously awaited the result. Savonarola proposed that his champion should carry the sacrament through the fire. The Franciscans objected. The magistrates and priests unanimously declared that such gross profanation could not be permitted. The Dominican refused to proceed through the flames without the host: the ordeal was, therefore, at an end. The disappointment and indignation of the people knew no bounds. They threw the blame of the failure on Savonarola. They exclaimed that he ought himself to have gone into the fire, and have thereby given proof of his supernatural power. His popularity was gone, like a dream; and his enemies lost no time in turning the ill-feeling of the mob against him.

On the evening of Sunday, April 9, as the vesper chimes, softly falling on the balmy air of early spring, announced the hour of evening worship, an immense multitude marched to the convent of St. Mark, and demanded that Savonarola be given up to their fury. The trembling monks barricaded the convent as best they could; but he refused such defences, saying, "The arms of monks should be spiritual, not carnal." Within the high altar he and others engaged in prayer, in momentary expectation of death. For some hours his savage enemies were held at bay. But toward midnight fire accomplished what force

could not. The gates were set on fire, the building was sacked. Savonarola, beaten, execrated, covered with filth, and heavily chained, was dragged to prison, the infuriated rabble, like wild beasts, shouting in delirious joy that the prophet was at last in their power, that prophet himself making to his brethren a solemn and touching speech, the last words of his farewell this noble sentiment: "A Christian life consists in doing good and enduring evil."

There was great joy among the priests and prelates of Italy. The pope wrote to tell the seigniory that he considered them true sons of the Church, that he granted them full absolution, the powers they desired, and every benediction. The Duke of Milan was equally congratulatory, promising them his hearty support. And, to crown all, letters were received, saying that on the very day of the ordeal the King of France, the only monarch in whom Savonarola trusted, had died in a fit of apoplexy. It was, indeed, an hour of darkness.

The seigniory, with that mediæval cruelty which it requires a vivid imagination to realize, proceeded to put the friars to the question. Savonarola was bound to the hoisting rope,—a torture capable of being so used as to produce delirium and death. His delicate frame succumbed at once. His mind began to wander, and he became incoherent. For a whole month he was subjected to these trials. Renewed with increased severity, nature could bear it no longer; and in the sharpness of his agony he exclaimed, "Tolle, Domine, tolle meam animam." But, the trials over, a month's solitude and repose followed; and need I say that Savonarola proved himself to be what he had ever been, a man of a just, lofty, ardent, and generous nature? From the 10th of April to the 22d of May these examinations lasted; and they ended in the pronouncement that Savonarola, with his two brothers, should be given up to the flames as heretics and schismatics and rebels against the Holy Church.

Next day, May 23, 1498, the sentence was carried into execution in the large square of the city of Florence. Over the sea of heads arose three platforms: one for the bishop and his attendants, who were to perform the ceremony of degrading the martyrs, all three being priests; one for the commissioners of the pope, Alexander VI., the foulest and most murderous monster, perhaps, that ever disgraced humanity; and one filled by the civil authorities, surrounded by their men-at-arms, in all the pride and pomp of state. On a mound of earth stands a lofty pile. Around it is heaped a great pile of fagots; and on its top a beam rests in the manner of a cross, from which hang dangling the ropes and chains about to be used in the execution.

Here, after suffering many public and cruel indignities, half-naked and barefooted, Savonarola and his two fellow-confessors are led. The executioners advance to do their office on these victims of Rome's cruelty and craft. Having fallen on their knees, one after another they ascend the fatal ladder. As the rope is fixed around the neck of Salvestro, he exclaims, "Into thy hands, O Lord, I commend my spirit." Domenico ascends the ladder with a quick step, and a radiant countenance. Savonarola is so absorbed with thoughts of the life to come that he seems already to have entered heaven. But, when he reaches the upper part of the ladder, he cannot refrain from looking round at the vast multitude below, every one of whom seems impatient for his death, though every one of them had once hung upon his lips in a state of ecstasy. At ten o'clock in the morning of the 23d of May, 1498, he has passed out of this life, in the forty-fifth year of his age. But, as the dead bodies of the three friars are enveloped in the flames, there arose on all sides mingled cries of reproach and lamentation. Many of the followers of Savonarola, among whom are several ladies disguised as servants, make their way to the foot of the scaffold, and collect relics of the martyrs. For years afterward flowers were found constantly strewn on the place where the three friars had suffered.

In judging the character of Savonarola, we must regard him in reference to his times and to his country. Considered absolutely, we discover much error in his mind. Considered comparatively, we must acknowledge that it was wonderfully enlightened. Much indeed he beheld only dimly, and obscured by the influences of early education and surrounding circumstances. But in this respect the most enlightened Fathers of the Reformation have resembled him in their

early career. It was but by steps, amid the mazes with which each was at times beset, that truth after truth became clear to them. In judging of the Italian reformer, let us not forget the ignorance, tne licentiousness, and the practical atheism of life and conduct that surrounded him; let us not forget that throughout all his arduous course he grappled with vice in every offensive form, and struggled unaided in the cause of personal religion. Viewed in this light, the errors and extravagances of Savonarola appear as the natural result of the circumstances that surrounded him. Born amid the profligacy and dissipation which degraded the Church, amid the strifes and dissensions which made the states of Italy in the sixteenth century the arena for the strangest excesses of popular license, the Italian reformer partook of the character of the times; and his teaching was directed against the individual sins of his contemporaries rather than against the radical errors of the papal system. He had, as Dr. Freeman Clarke says, no quarrel with the Church as such. He desired to be its faithful and obedient servant. He believed its doctrines, and gladly received its sacraments; but he was compelled by the awful voice of conscience to refuse obedience to the supreme authority of the Church. Let it not be forgotten that he enunciated one principle which was open to indefinite advancement; namely, the right of the people to learn for themselves what the Scriptures taught as to the will of God and what he would have them to do. To the neglect of the Scriptures he attributed the corruptions of the Church; and to their restoration to their authority above the visible Church, above the fathers, above the confessor, to their restoration to the hands of the people and the reception of their spirit into their hearts, he looked for the renovation of the Church. He died because he too faithfully witnessed for a personal spiritual life to a generation of scornful and corrupt men. No one can rise from the record of his eventful career without pronouncing him to have been a true reformer and an undoubted martyr in the cause of righteousness, justice, purity, liberty. The power of his speech and the heroism of his life long survived his death. The brave reformer, who had the grand courage to stand forth almost alone in the high places of the field, and to face with unquailing heroism a power that seemed capable of crushing him on the instant, dared to call its infallible authority in question, and at length he fell beneath its might; but for the moral greatness of the man there was not, and could not be, a martyrdom. And now that the present generation has recalled his memory, his principles, his noble daring, his doings, and his death; now that his name has taken a prominent place in the literature of our age; now that Florence herself, proud of him who fell a sacrifice to truth and liberty in her streets, reveres his name, and—inspired, we trust, with his principles, —has paid him public honors and reared a monument to his memory,—may we not say that this good, brave Dominican friar was "the prophet of a new civilization," one of the noblest martyrs of political and religious freedom the world has ever seen, one who, though he did not desire to overthrow the Papal Church, shook it to its foundations, and, in initiating Catholic reform, made the work of future ages the easier?

S. FLETCHER WILLIAMS.

Hackney, London, England.

THE VOICE OF WARNING.

Close now thine ear to sorrow's dismal moan,
And thou shalt know a time when hearts are stone;
For thou shalt moaning lie unheard, alone.

Help not thy brother now in his distress,
And thou thyself shalt lie in wretchedness
Some day, stretching the hand that none shall press.

Let not thy voice a sound of cheering own,
And to thine own heart shall, some time, be known
The heaviness of trials borne alone.

Heed not the tear which dims the orphan's eye,
And, though amid a crowd, none shall be nigh
When thou art weeping thy tear-fountains dry.

With years the harvest hath much larger grown:
Hence thou must reap far more than thou hast sown;
For each, at last, must surely reap his own.

JAMES ROWE.

Albany, N.Y.

THE ROMAN CATHOLIC CHURCH.

ABSTRACT OF THE DUDLEIAN LECTURE OF 1895, AT HARVARD UNIVERSITY, DELIVERED BY REV. BROOKE HERFORD, D.D.

"The third lecture to be for the detecting and convicting and exposing the idolatry of the Romish Church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate church, spoken of in the New Testament."—*Extract from the Will of Judge Paul Dudley*, 1750.

As one reads the title of this lecture in the very words of Judge Dudley, one's first feeling is of wonder that even so late as a hundred and fifty years ago a thoughtful and educated man could write such words about any form of religion.

The wonder partly ceases when it is remembered that it was hardly as a form of religion that the Romish Church presented itself to the minds of New Englanders in the first half of last century. It was not till forty years after Paul Dudley's death that the first little Catholic church was set up in Boston. So that of the religious fervor and the quiet charities by which Catholicism has in later times won respect in England and America he could know little. To the men of his day it was simply a foreign ecclesiasticism which had claimed tremendous powers over the governments of Europe, and still pushed those claims wherever it could. In times actually remembered by the fathers of that older generation it had publicly applauded the massacre of St. Bartholomew's Day, it had backed Spain in the Duke of Alva's horrible atrocities against Holland, it had, through high ecclesiastics, instigated and rewarded the assassination of William the Silent, the noblest statesman in Europe. It may be said indeed that these things lay a century back of Judge Dudley's day, and ought by his time to have been wiped out of the account. But then, unfortunately, there had been too much constantly happening to keep them in mind, and to show that the papacy, wherever it had power, was unchanged in policy. The year before Dudley went to Harvard College there appeared in Boston a number of new strange immigrants, French Huguenots, who after a century's struggle for existence under the Catholic régime in France had been finally driven out and scattered over the world as homeless exiles, by the Revocation of the Edict of Nantes. The coming of these people, and the little French church which they set up in the very building in School Street where young Dudley was still at school, would awaken a new interest throughout New England in the whole story of their and their fathers' sufferings, and of the persistent struggle of Catholicism to recover the ground it had lost at the Reformation. And, moreover, things closer at hand had brought home the old dread even in New England itself,—I mean the horrible massacres of the frontier New England towns by the Indians from the North and North-west. Such things had been happening constantly for a hundred years, down to the time of Paul Dudley's death, and later; and, rightly or wrongly, it was believed throughout New England that the real instigators of such business were the Jesuit priests of Canada. So at every point it was this political, hierarchical side of the Romish Church, not its religion or its charities, that was or seemed to be in evidence, and with which the name of Catholicism was associated.

However, all that is past,—so past that it is a little difficult to realize that things ever were really so. It is almost "bad" form" to mention St. Bartholomew's Day now; and, if one does allude to it, one is apt to be told by one's Protestant friends that bygones should be bygones, while one's Catholic friends assure us confidentially that there has been a great mistake, and that the fortune of war in a mere political struggle was cruelly misrepresented as religious persecution. The consequence of this has been that alike in America and England not only have the old exclusions and disabilities so long maintained against Catholics been removed, but they actually enjoy in these countries a freedom and a security greater than they have even in many Catholic countries. Especially what may be called the liberalism in each desires them to have the most entire freedom and equality, both of action and opportunity. Perhaps there could be no stronger instance of this larger modern spirit than the fact that, when these Dudley Lectures were revived a few years ago after a period of suspension, one of them was assigned to an eminent Catholic ecclesiastic. That was well. It was good to let the world know in such an unmistakable way that America—at any rate at the heart of its most progressive learning—no longer bears any grudge against Rome nor desires any "protection" except that of open argument and equal laws.

And yet, having shown that, and having given the first place to Catholicism's voicing of itself, it is perhaps as well for a word to be given,—not, indeed, from any antagonistic position, but from that calm and dispassionate standpoint which Harvard occupies to-day, whatever it may have done in Dudley's time. Catholics will certainly not regard it as an exaggeration if I say that the Church occupies an important public position. It is not simply a church an-

alogous to the other churches of our time. It is a great public institution. No party, no statesman, can leave it out of account. Its claim is the most tremendous that is made by any church or institution in the world. The fact is, the claim of the Catholic Church is rarely understood by Protestants, and but imperfectly by many of its own adherents. It claims to be the representative of the Omnipotent Creator among men, and as such entitled to the same absolute submission as God himself.

It is therefore, a matter of public concern that this great claim to the religious overlordship of the world shall be distinctly known and examined and answered. It is here where this foundation of Judge Dudley's may, in the essence of it, be just as useful as ever, securing that this criticism and answer shall be deliberately given from time to time. It is a thankless task to undertake, and one I should hardly have attempted had it not thus been laid upon me. But, having been thus committed to me, I dared not shrink from it, and will give, as I understand it, the answer of Liberalism to the claims of the Roman Catholic Church.

Of the primary claim, to be an infallible divine authority in faith and morals, I must speak first. Is the authority genuine and really divine, or is the whole claim one of those "usurpations" and "fatal errors" which Judge Dudley perceived, and desired to have men permanently warned against?

The real impossibility of the claim is seen, not so much in the inadequacy of its origin as in the impotence and falsity of its results. If there really were, indeed, such a permanent agency of direct communication of God's truth, one cannot help feeling that in so many ages it ought to have clearly told upon human knowledge. It ought surely to have brought men a little earlier to the truth on any subject about which it claimed to be able to speak. It ought to have been able to deliver its followers, earlier than others, from the ancient superstitions of the world. But what do we actually find? That, again and again, in the gradual progress of human knowledge as to the nature of the world, the Catholic Church has not only not anticipated the general intelligence of its time, but has actually lagged behind it. Nor has this been only on subjects of which it has taken no cognizance and on which it has pronounced no opinion. It has pronounced opinions, but it has pronounced the wrong ones. I pass by for a moment the question of its actual treatment of Galileo; but it stands broadly on the page of history that the Copernican theory was excluded as false, heretical, and contrary to Scripture from all Catholic teaching for generations after it had been accepted by the world; that it was not till 1757 that the ban against teaching it was removed by Benedict XIV., and not till 1822 that it was admitted to be true by an edict then ratified by Pius VII.

Indeed, it is difficult to speak too strongly of this general opposition of the Church to the progress of science and to the exposure and extinction of what the educated world now recognizes as superstition.

But the fact is that, even on the closer inspection of careful scholarship, the claim fails equally. This century of Science has placed the question of such an infallible revelation as the Church claims under conditions which never existed before; and the examination of ancient documents, which has become almost a branch of science, supplies the final link in the evidence against it. And here, in this last matter, we are upon the Church's own special ground.

The fatal mistake of Rome, which is coming every year into stronger light, was when, at the Fourth Session of the Council of Trent, she undertook to show that she reverenced the Bible just as much as Protestants did, by decreeing its absolute verbal inspiration. True, Protestants were affirming the same thing, but even then, as some of Luther's critical judgments show, with variations of emphasis and loopholes for fuller knowledge; but the Council of Trent decreed, authoritatively and finally, the divine authorship of every part of the Bible, even of what we call the Apocrypha, and this so absolutely as to make the writers simply inspired amanuenses. She thus raises up against her all the real Biblical criticism of the world; for it is every day becoming more evident to scholars of all sects, Catholics included, that that older claim of absolute verbal inspiration for the whole Bible is simply contrary to fact. Catholic scholars are very quiet upon the subject, few books are published about it, and many people are quite unaware of it; for the chief emphasis of the Catholic appeal to the world is not to the Bible, but to the Church. Efforts have been made to obtain from Rome some distinct permission to give up verbal inspiration, but in vain. Cardinal Newman (as I am reminded by one who knew him as a fellow-Catholic) tentatively tried to take refuge in a sort of inspiration "as to the substance of passages," but his efforts practically came to nothing; and at the Vatican Council of 1869 the Tridentine decree was reiterated in terms equally as strong and explicit as before.* Moreover, the recent encyclical of

* "Eos, vero [this follows the enumeration of the books, including the Apocrypha], Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati sua deinde auctoritate sint approbati; nec ideo dumtaxat quod revelationem

Leo XIII. on the study of Holy Scripture in the Church has, if anything, made matters worse by reiterating some of the most obsolete ideas respecting the Scriptures, and insisting on their being read and interpreted exclusively in the light of the teaching of the Fathers. Here is the point at which all real scholarship is absolutely united against statements on which Catholicism has staked its infallibility. Simply the facts are not as Rome insists that they must be received. There can be no real question nowadays of reconciling the cosmogonic ideas of the fourth century Fathers with modern science. Thus some of Rome's best scholars have already been compelled to withdraw from their allegiance, while others are hesitating between what they are obliged to accept as doctrine and what they know to be the facts.

But there are other points which touch the leadership claimed by Catholicism in our modern world more closely than these questions of theoretical infallibility. Perhaps there is no question on which men—not the foes of Catholicism, but its well-wishers—are more exercised than this: How does the Catholic Church really stand in regard to liberty?

At first sight there is much that is encouraging. We find leading Catholics among the most emphatic eulogists of this America, the very *raison d'être* of which is its large, trustful, self-governing liberty. We find Catholic ecclesiastics taking part in public affairs and discussing legislation and statesmanship with the avowal of principles of liberty which sound like echoes of the Declaration of Independence, and especially to the front with intelligent interest and help in the great problems of labor and social economy.

So full and hearty, indeed, are these expressions of liberty that it seems almost carping and ungenerous to go behind them, and to ask: Do they really represent Catholicism in its permanent policy, or are they merely local accommodations to the circumstances in which it finds itself here and there? The claim of the Church is that it is always and everywhere the same. Other churches have acted, at this or that time, as if they believed that they would be always the same; and sometimes, when inevitable changes have come, they have been very slow to acknowledge them. We have seen orthodox Protestants, whom Calvin would have indignantly disowned, even if he had not burned them along with Servetus, publicly declaring that they stand by the old faith of Calvin. But their more thoughtful leaders frankly admit the changes, and we know that the advance is real, not a mere local accommodation to the thought of others, and liable to be disowned to-morrow. But how is it with this apparent advance of Catholicism toward liberty? Is it really changed, or is it indeed always the same, and this a mere temporary and local keeping of its real principles in the background?

"Always and everywhere" the same, is its claim. We have then to compare this modern tone of freedom in free countries not only with its older tone, but with its character elsewhere. We want to know how far the liberality which Catholicism professes and pleads for here is carried out among its own people or allowed to others in parts of the world where it still holds paramount power. We are the more entitled to ask this, because the Catholic Church is not, like Protestant Episcopacy, a group of federated national churches, each of which can go on its way without interference from the rest. It is one church, with an infallible head, and claims to be everywhere the same in dogmatic teaching. So that what perplexes the student of modern Catholicism is that, while in England and America it stands forth as the champion of liberty, in countries where it is in the ascendency nothing is heard of liberty, and nothing is known of it. How much liberty did Rome allow in Austria so long as it could make its concordat on its own terms? Or take it in Spain,—or even in Belgium, under the recent revival of the Catholic régime. What about liberty of worship? What about liberty of education? The simple fact is that the Catholic Church holds an entirely different tone when pleading for the right of equality in free states and when dealing with the appeal of other religious bodies even for toleration, let alone equality, in states where it holds paramount power. If any one wants an illustration of this, let him read up the official pleas put forth by the authorities of the Romish Church during the struggle in England for Catholic emancipation, and compare them with the claims which are now habitually made from the same quarter. The point which was most anxiously questioned, both in Parliament and throughout the country, and with a sincere desire to know the facts, was whether Catholics were really free to render a complete and undivided allegiance to the civil government of their country, or whether, as Catholics, they were subject to such instructions and authority from Rome as might conflict with their own free judg-

sine errore contineant; sed propterea quod Spiritu Sancto inspirante, conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiæ traditi" —sint. "Actes et Histoire du Concile Œcuménique de Rome, 1869," 3d Session, Cap. II. (p. 207 in the edition in the Boston Public Library). ["These, therefore, the Church holds for sacred and canonical, not because, prepared by human industry only, they then received the seal of authority; nor simply because they contain a revelation free from error; but because written, the Holy Ghost inspiring, they have God for their author, and as such have been delivered to the Church."]

ment and action as loyal citizens. Especially were questions pressed as to the present status of the claims which in the past had created some of the worst scandals of papal interference among European kingdoms. "Did the pope claim any temporal jurisdiction? Did he still pretend to a power to depose kings, release subjects from their allegiance, and incite them to revolt? Was faith to be kept with heretics? Did the Church still teach the doctrines of persecution?"* To all such questioning, answers came in abundance from the highest Catholic authorities in the kingdom. Parliamentary committees were held in 1824 and 1825, and various high Catholic dignitaries were examined, all of whom scouted the idea of any obligation to obey the pope in civil matters or to believe that he is infallible. And solemn declarations to the same effect were put forward by the Vicars Apostolic who in those days ruled the Catholics of Great Britain; while the hierarchy of the Roman communion, in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," declared on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe that the pope is infallible. The strongest and most influential of these Catholic exponents was Bishop Doyle, who exhausted language in repudiating either idea. "Our obedience to the law," he said, "and the allegiance which we owe to the sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal, and civil rights of the king or of his subjects"; while in his "Essay on the Catholic Claims," addressed to the prime minister, Lord Liverpool, he broke out into the following still stronger language: "What, my lord, have we to do with the proceedings of popes, and why should we be made accountable for them?" †

And so it is in many things. The institution overrides freedom, overrides the parent. At times it comes out with the most eloquent pleas for freedom; but they are always qualified by that claim of the Church to obedience in every matter which comes within the range of its authority,—a range of which itself is the sole judge. So it has at times put forward the most plain-spoken and unmistakable claims for parental rights in choosing the education of their children. "By the law of nature," says Cardinal Manning, "fathers and mothers have the guardianship of their own children"; and, again, "Parents have the right to control the education of their children." But, when this comes to be interpreted, it turns out to be simply a plea not for parents to obey their own judgment, but to obey their priests.

Thus, while there is so much that is beautiful and admirable in Catholicism,—in its venerable services, in its frequent heroism in dark ages, in the spirit of devotion and self-sacrifice which it wins from its votaries, —yet the whole free life of man is overweighted and dominated by the *organization* to an extent unknown in any other church in Christendom. This is the conviction not of the enemies of Catholicism, but even of those who are most friendly, and most desire to see the Catholic Church take its true place among the helpful institutions of the world. There have been few men more appreciative of all religious institutions, more fair and kindly in criticising them, than James Freeman Clarke; and this is his testimony: "All the evils of the Roman Catholic Church have come from this source [the organization of the Church being set above the religion of the Church]. It has made conformity to its ceremonies, submission to its authority, the essential thing. Hence its persecutions, its Inquisition, its resisting truth, its arrogant claims, its desire for wealth, its lust of power, its insatiate ambition." And Edward Everett Hale, writing to me of the Roman hierarchy, says: "They have never made the world believe that they regard truth first, second, and last. They have made the world believe that they regard the Church as first, second, and last."

There is indeed no such peril in all this now as that which was the dread of all Protestant countries during the sixteenth and seventeenth centuries, and against which Judge Dudley would have a solemn and permanent warning lifted up before his countrymen. I was struck the other day by the remark of a well-known Catholic ecclesiastic, who has lately felt obliged, by his scientific studies, to give up the infallibility of the Church, and to withdraw from its service, and to whom I showed the title of this lecture. His only comment was, that the danger to-day was not of the Church being a great "Babylon," but a "Tammany." And that *is* the direction of the danger. It is always a mischief when, in a great free self-governing country, any considerable portion of the people are withdrawn from the natural sympathies and free mental play of the community into a close-bound corporation claiming a separate and imperative allegiance of its own.

In any great crisis of national liberty such a claim would probably snap like a reed before the larger love of country. Such crises, however, seldom happen. But,

* Gladstone on the "Vatican Decrees," p. 12.

† Any one desiring to refer to these matters more fully should consult the pamphlet by W. E. Gladstone, "The Vatican Decrees in their Bearing on Civil Allegiance."

still, in our calmer times there are a hundred problems that keep rising up, in which the free, intelligent thought of every citizen is needed for the national welfare. And it is a mischief not to be lightly thought of when some foreign and extraneous authority claims the word, the vote, the action, of a whole great party of the citizens, and this based on a still larger and vaster claim—still silently maintained everywhere, and enforced where the Church has power—of a divine and absolute authority over all souls. Here is the danger, the mischief, which the Roman Catholic Church is to-day, as really, though not as obtrusively, as two centuries ago. And all the more because it cannot now be met by any policy of repression or exclusion,—we do not want it met in such ways, we utterly repudiate them,—all the more does it need meeting by the searching examination of its special claims, and the earnest but clear pointing out of their results in action and policy.

Do I say all this in any spirit of hostility? Not for a moment. There is need, in this confused and doubting and struggling modern life, for all the forms and ways in which the great spirit of Christianity has embodied itself among men. If any one would see how great—to the simple student of history and of man—may seem the work that the Catholic Church has done, and might still do, let him read the essay of James Darmesteter, the Jew, on "The Religions of the Future," and the possible destiny of the Catholic Church, if this "admirable instrument of unity and propaganda," as he calls it, could rise to its true height. "If the Church misses its opportunity," he says, in closing, "if, in the name of an immutability which is simply a fiction of dogma, contradicted by its history from the very beginning, it opposes the summons of the future with a *non possumus*, the necessary work will be done otherwise and with greater difficulty."

It is in that spirit that the best modern Liberalism owns the possibilities of the Catholic Church as a venerable and marvellous human institution. But the same Liberalism just as earnestly and emphatically rejects its fatal claim of being the one only divine institution, the infallible representative of God. It is a claim which has all along been fatal to the highest spirit of truth, and the fancied authority of which has encouraged tyranny and spiritual oppression. Whether the needed reform is possible, who can tell? But, meanwhile, not its enemies, but its best well-wishers, are those who would try to clear it from such exceptional and tremendous claims, and to set it free, in wholesome human liberty and in frank and manly truth, to do its part in the further religious development of man.

AT THE MORNING.

When we long have been 'neath the shade of a cloud,
Where no ray of light could gleam through sorrow's folded shroud,—
When, at last, the golden morn dawned in beauty bright,
Oh, what new hopes were born in the soft morning light!

MAUD L. COTTON.

Bemis Heights, N.Y.

THE GLORIOUS GOSPEL.

Hundreds of people were unable to find even standing room in the largest hall which could be secured in Washington for Rev. Minot J. Savage to deliver the opening sermon of the National Unitarian Conference. Mr. Savage preached from the text, "The glorious gospel of the blessed God" (1 Tim. i. 11), and set forth first the main matters of belief according to orthodox Christianity, and then the contrasting Unitarian faith. We quote from the Washington *Post* a few brief passages in which Mr. Savage outlines the Unitarian gospel.

God's Word. The word of God is not bound either by limitations of creed or nationality or religion or between the covers of any book. The universe and the history of the unfolding and development of human life and human aspiration,—these, so far as we have been able to spell them out, are the record of the law, the will, the purpose, of God. When history is accurately written, the method of God in dealing with national life, national prosperity, or national decay, is at last revealed.

Ceaseless Revelation. When we study the moral intuitions and the moral experience of groups of mankind or of individuals, we are reading the revelation of the righteousness of God, as unfolded in the conscience and the practical life of the race. And, as we note the impalpable ideals and foregleams of conditions and methods of life finer and higher than any that have even yet found embodiment in human society, we are gaining glimpses of what is to be read when we are able to turn over fresh leaves in the infinite Book of God. So there has never been any age or any people that has been left outside of the revelation of the Divine. It has come

to the world as fast and as far as the world has been able to receive it. We recognize, indeed, in the Bible a larger amount and a higher development of religious truth than is to be found in other books; but truth, wherever it is found, is equally divine.

God the Infinite Father. What, now, is our belief concerning God? So grand and wonderful indeed is it that it seems next to impossible to set it forth within the limits of human speech. We believe in God,—not in a God outlined in human figure, and located at some particular spot in the depths of space. But our God is a person, not merely the diffused and impalpable spirit of life. We proclaim him personal, not because outlined and limited like a human person, but because we regard consciousness as the centre and essence of personality. If we cannot say of him that he thinks and feels and loves, after the type of human thinking and feeling and loving, it is only because we would not limit him by these terms. But we believe that that which corresponds to thought and feeling and love in man is infinitely higher and grander and more than these in God. We believe in his perfect and universal fatherhood.

Whatever else and other than this he may be, he is still our Father. Our finite spirits look up and claim kinship with him, the Infinite Spirit. We do not believe that there is now, or ever has been, any child of man for one moment forgotten by him or left outside the limits of his tender care. We recognize him as the Power back of all the phenomena of the universe, as the Power manifested in and through all the developments of human history. The God we believe in is not outside the world he has made, ruling it from afar, governing it arbitrarily, as an emperor governs his realm. He is the power and the truth and the justice and the love of this scheme of things.

Man just risen to his Feet. Our message, too, concerning man, instead of being a dark and dismal tragedy, beginning in catastrophe and ending in a wail of despair, is the gospel of universal and eternal hope. As we go in search of the first man, father of the human race, we do not find him perfect in a garden six thousand years ago. Neither do we journey up the ages, as though human history had been a descent. Rather do we go backward and downward, not six thousand years nor ten, not sixty thousand nor a hundred.

The best authorities tell us that man has inhabited this earth for at least two or three hundred thousand years. And, as we go seeking for the first man, we find him in the jungle, on the borders of the animal world. He has only just now risen to his feet, has only just now discovered his newly found hands, has only just now begun to turn his meaningless cry into a voice, and is beginning to look around him and upward, with that endless question in his eyes which is the secret and the spring of all human advance.

Toward Perfection. From the beginning man has been a religious being, pressed upon by the sense of a spiritual and invisible environment that to him has been the most real thing in all his life. We do not find any trace of a fall. Rather do we recognize, as the corner-stone of our theological system, the ascent of man. From the beginning, however slow, however halting, there has been advance.

Along a pathway of dust and blood and tears, through weakness, through ignorance, ever gaining in strength, ever reaching out after wider knowledge, stumbling and falling, but rising again, this wondrous human race of ours has toiled up the ages. It has climbed out of the animal into the human, out of the brutal into heart and brain,—climbed until at last, as we look backward, we see such high summits of human achievement as are represented by the names of Homer, Socrates, Aristotle, Plato, Virgil, Dante, Shakspere, of such as Confucius, Zoroaster, Sakya-Muni, and, above them all, as Mount Washington out-towers all its fellows, the sublimest height of human history,—Jesus of Nazareth.

And, when we look upon characters like these, and recognize that they are the natural outgrowth of that human nature which we share, we are lifted up and thrilled with enthusiasm and hope. We believe that, to a race which can produce souls like these, nothing is impossible. And so we dare to trust that by and by there shall be a perfect human order established here on earth, that there shall be perfect control of the natural forces of the world, want and disease and

crime shall be outgrown, and the world shall see the establishment of that kingdom of God which is only the perfect republic of man.

Through Natural Law. So far as we can conceive, there are only two or three possible methods by which the world might be governed. We would not be willing to be automatons for the sake of always running right and making no mistakes. If, on the other hand, God were perpetually to interfere to prevent the natural result of our mistakes, there would be no possibility for intellectual growth or moral advance. We should not be able to study, to lay out any wide-reaching schemes or plans for the future; and, protected thus at every turn from the result of our own errors, we should never become strong, self-developed, and full-statured men and women.

The only other method of governing the world that we can conceive is that which we discover as the actual method, in accordance with which the present world is governed,— a government in accordance with universal and unchanging laws, laws which we can learn and obey, and so become masters of ourselves and of our surroundings. I believe, then, that this world, rightly understood, is not a scene of moral or intellectual disorder, but is the intelligible manifestation of the wisdom and the love of God. If, then, man is and always has been the child of God, and, as the result of our experience, we are to be developed into the likeness and so into the glory of the divine, then we may feel sure that in proclaiming this magnificent truth we are bringing the world a message of great joy which shall be to all people.

The Real Jesus. So far as the records enable us to get at the real thought of Jesus concerning his own nature and his relation to God and to man, we accept and rejoice in that thought. We believe that Jesus was man. We would not say "a mere man" or a man like ourselves. Who shall tell us what a "mere man" is? When we speak of manhood, we do not strip it of its grandest attributes, and point to the meagre skeleton that is left, and say, "There is what it is to be a man." We would rather measure manhood by its loftiest manifestations.

And so, when I say that Jesus was a man, we do not take anything away from Jesus. We only claim all that he was for manhood. We believe that he was born as we are born, that he died as we die. I, for one, however, believe that he was seen by and talked with his disciples after passing through the experience which we call death. I believe that he thus assured them of eternal life, and that from this assurance sprang that great faith and enthusiasm which was able to conquer the world. In the authentic word of Jesus there is no reason for a belief any other than what I have thus attempted to portray. I cannot imagine anything higher or finer than his spiritual attitude toward God and toward man. And combining that spirit with the widest, deepest, highest knowledge attainable by the modern world should result in hastening the kingdom, the proclamation of which was the first word of his public ministry. Holding up, then, the real Jesus to the gaze of the modern world, I would echo the angel song, "Behold, I bring you glad tidings of great joy!" To believe in such a Jesus as this is at the same time to believe in God and to believe in man. And out of this belief should spring a hope and enthusiasm capable of transforming the world.

Immortality and Salvation. I come now to speak, in the last place, of what we believe concerning the destiny of man. According to the old ideas, death is the end of human probation, and the good and the bad at that time are assigned to a final and endless doom. We hold that death is only an incident in the eternal career of the soul. There is nothing in the fact of death to change the nature or the destiny of man, any more than in the going to sleep last night and waking up again this morning. Under the universal and eternal laws of God—of cause and effect—man is continually engaged in building his own character.

And, as in this world, he can go up or down as he pleases, so we believe it will be true in any other and in all worlds. Only we trust that as we go on the path will be clearer, and men will discern ever more and more, and so come to prefer that which is good instead of that which is evil. Salvation or perdition are not matters of place.

We know enough of the conditions of human happiness in this life to understand that it does not depend upon where we are, but upon what we are. Happiness is conditioned upon our being in right relations with our surroundings and all the great facts of life. I used to suppose as a boy that, if at the last day I could only get through the gate of heaven before it was closed, I should be in heaven as truly as Paul or John. But now I have learned to recognize the profound truth in those two lines of Omar Khayyám:—

"Heaven but a vision of fulfilled desire
And hell the shadow of a soul on fire."

Let us remember, then, that neither in this world nor in any other shall we ever succeed in getting into any more of heaven than we first get into ourselves.

The man who physically lives a life in perfect accord with the laws of the universe does not have health given him as a reward. Health is the natural and necessary result of such living, and we find the same truth when we look upon man as a moral or a spiritual being. The man who, in any department of his life, is in perfect accord with the laws and life of God, is saved. And he who is in accord with the life of God here, we believe, will be found to be in accord with that same life anywhere. For it is one life, one law, throughout the universe. We do not trouble ourselves so much as do many others, then, over the question of man's salvation in another world. We make it the aim of all our endeavor to have him right here and now; and, if we can succeed in this, we are willing to trust in the future.

Divine Peace. Is not, then, the proclamation of a message which declares that all men everywhere are the children of God, that all are in his keeping, and that all, somewhen and somewhere, will be brought into his likeness and so become sharers of his joy,—is not a proclamation of a truth like this, indeed, a gospel? We do not teach that God is indifferent to sin or wrong. Rather, we believe that the necessary, natural, inevitable punishment of God treads upon the heels of every wrong; and that in this world or in any other world the soul can find peace only as it comes into accord with the divine.

Good News! As we, then, survey the whole field of ancient or modern religious thought, as we see how God has led us out of the old-time ignorance and darkness into knowledge and light, we cry out joyfully: Good news! Man is not lost! Good news! God never has hated and does not now hate his children! Good news! There never has been and is not now any gulf between the heart of the Father and the lives of his human sons and daughters! Good news! Sin and pain and evil of every kind are only a part of the process by which God is working out his great purpose in the development of the race. Good news! Even the penalties of our transgressions are manifestations of the present care and love of the infinite Father. Good news! Those who in this life have seen only distorted images of the truth, and have not been able to recognize God as he is in relation to his children, shall, in the clearer light of the future, discern truth as it is, and be able to climb up out of the deeps of animalism and error into the light and life of God.

DEMANDS OF THE AGE.

Dr. Francis G. Peabody, in an admirable address to the students of Harvard University at the opening services of the college year, pointed out some of the great demands of the age, especially as applying to university life and training. In referring to the demand of the present time for a high idealism, he said:—

"On the surface of things the very opposite of this demand is seen. It looks like an age of materialism, of commercialism, of realism. Scientific habits have strengthened confidence in material forces, business life summons to material accumulation, social habits multiply material luxury, literature yields to material motives. How inadequate seem the stern standards of earlier books or art or social life! What is honored to-day except success? Why should one come to college except to get ahead in the world? How shall the young man adjust himself to the signs of the present time, unless he gives himself to accumulation and enjoyment, to the literature of the senses and the philosophy of the flesh? O foolish generation, answers the Master, ye can dis-

cern the face of the heavens, but ye cannot discern the signs of the times. Ye can understand the superficial incidents of the passing day, but ye have no conception of those things which the heart of the age desires. If there is anything manifested by the interior life of the present age, it is its sense of the inadequacy of this materialism as a law of life and its hunger for a new revival of idealism.

"A young man who fancies that modern philosophy has found its permanent resting-place in the materialism of the last generation is simply unfamiliar with the new idealism which is commanding the loyalty of philosophy to-day. A young man who sees in the literature of the world, the flesh, and the devil the satisfying product of the present age has simply not perceived where the great opportunity of literature at this moment lies. A young man who supposes that the Christian religion in our times has spent its force, and that it lingers as a mere historical survival among the sentimentalists of to-day, is simply unobservant of the fact that the Christian religion is just coming to be understood in its depth and breadth and simplicity, and is just beginning to inspire practical and comprehensive purposes of redemption such as the history of Christianity has rarely seen before. How we are waiting in our day for the revival of idealism in drama and romance, in literature and life! How stifling is the atmosphere through which sweeps no suggestion of the great or good! Politics, however debased, respond even to-day to the call of the idealist, and reforms which have seemed impossible become practical under his touch. Art languishes in grotesqueness and exaggeration until it is breathed on by the sense of the Infinite, and then, even in our own time, power, vision, character, give some signs of their return. Wealth is to justify itself, if it can be justified at all, by its dedication to ideal ends. Great, rich, grasping America has had a fulness of material prosperity wholly unprecedented in the history of the human race; but never was there a people less satiated, more eager for still unpossessed riches of refinement, education, imagination, religion, never such a founding of colleges and philanthropies, never such a thirst for self-culture, never such meetings for self-consecration, and such scouring of the world for new philosophies and new religions.

"The interior state of mind of the American people to-day is one of expectation and desire, responsive to every prophecy of ideal truth. Beneath the worldliness and frivolity and notoriety-hunting of the time there is beginning to stir, like a great quiet tide beneath the restless waves, a new movement of philanthropy, education, and religion; and it is not impossible that, when the signs of the present age are summed up by some philosophic historian of the future, it may be described as a time not of the boisterous materialism which is now conspicuous, but of the first beginnings of a great revival of idealism."

Dr. Peabody pointed to optimism as the second great demand.

Of the third demand, social service, he said: —

"Here as we all know, is the central sign of the times,—the recognition of social service as the test of life. On the surface of the age there is still a scrambling individualism; and much of what calls itself in our days socialism is but disguised self-seeking and ambition, the unsuccessful despoiling the prosperous, and the "outs" trying to get in. Many a Pharisee, looking at these indications of the age, would give as his advice to a young man to-day simply the counsel that he must win in the scramble and enjoy the spoils. But beneath all this self-seeking of the time there is heard by this age as never before the call to social service, to that moral socialism which dares to dream of a better world, and tries even in the crudest ways to create it. Not to the churches only,— indeed, not to the churches most conspicuously,—but to employers and economists, to philosophers and politicians, to busy men and generous women, there has come a new appreciation of the Christian gospel: 'No man liveth to himself'; 'Bear ye one another's burdens'; 'Ye are members one of another'; 'For their sakes I sanctify myself.' To this moral socialism in its many expressions the whole movement of serious life and thought to-day is hastening with surprising speed; and no young man has any discernment of the times who does not recognize this sign.

"Never before was it so plain that the religion of Jesus Christ is not a plan of per-

sonal safety in the midst of a general wreck, but a call to save the whole great shipload of humanity and bring it safe to port. And, meantime, what is the chief sin of the academic life? It is not any positive vice or conscious wrong-doing. It is simply its selfishness, its social irresponsibility. Most young men have been trained in boyhood to think only of themselves; and, when in their isolated consciousness they find no sin, they hold themselves—and their parents commonly hold them—blameless. And many a scholar of riper years, absorbed in his researches and acquisitions, is almost unaware that the scholar may be as selfish as the miser, and that with the scholar's social privilege comes also the scholar's social duty. And so it sometimes happens that the great movements of the world's larger life come beating up against the walls of the college like a wave against the shore, and are driven back by the impenetrable hardness, and go surging by into other channels more open to their sweep; and the academic life feels last of all the rising tide of the signs of the times. Thank God, all this becomes less true as the years go by! Beneath the selfish and irresponsible life which tempts us here our young men are perceiving more and more these signs of the time, and the tide of its spirit is bearing them out into forms of social service which would have seemed to the college man of a generation ago amazing, if not vulgar. What does it mean that the last and best conception of philanthropy, the simple method of residence among the poor, and the consequent contagion of the cultivated life, is a university idea, originated by university men, and spreading through the cities of Great Britain and America under the name of University Settlements? It means that the signs of the times are discerned at last by the academic world, and the selfishness of the scholar is being cast out by the spirit of the age. The very joy of education in our day to any open-minded man is the added power it gives to be of use among the needs of the modern world, and to this joy the university welcomes its newcomers as they crowd her gates to-day."

In conclusion Dr. Peabody urged every young man entering the university to enter into the spirit of these three great demands.

"I see a young man enter one day into this university life with the interests and ambitions of a boy. His philosophy of life has thus far been one of material success; his view of the world is timid; his absorbing interest is devoted to himself. And then I see the spirit of a great place of learning take control of this young life. I see it avoiding the eddies and quicksands of the university, and borne along in the stream of its central current. First, I see the force of an intellectual ideal take hold of this young man. He finds something he wants to know, and his study broadens before him to infinite and ideal ends. He begins to understand those great words: 'Ye shall know the truth, and the truth shall make you free.' He enters into the freedom of the scholar, and the tastes and tendencies which had possessed his youth simply let go their hold upon his mind. He is no longer a school-boy condemned to a task. He is one of that great company who are to make known to a commercial age its own interior and ideal ends. Then, as this new loyalty to an ideal begins to possess the youth, there comes with it a new confidence and hope. About him there are the indolent, dilettante, critical minds, caught in the eddy of academic pessimism, despairing of a world which they have not learned to know, sitting on the bank of life like shivering boys who cannot trust themselves to swim. All this self-conscious feebleness drops away from the young man who has found an ideal to which to give his life. With his faith comes his hope. He is delivered from frivolous contemptuousness and youthful cynicism. 'Blessed is the man,' says the Psalmist, 'who sitteth not in the seat of the scornful.' It is the blessing that comes to the healthy-minded, teachable life. He does not sit with the contemptuous: he rises up to serve with the hopeful.

"He believes in his own times,—not with the foolish optimism of a boy, but with that rational optimism which discerns that

> 'Step by step since time began
> We see the steady gain of man.'

"Finally, this young man, thus waked from his inexperience into faith and hope, finds that his idealism and his optimism are given him, not as luxuries to enjoy, but as instruments to use for the redemption of his time.

He hears the cry of the age, issuing from its trouble and its sin, from its industrial maladjustments and its spiritual emptiness,—the cry for well-trained men to serve in these new fields of redemption,—and he simply and humbly answers to this new call of God, 'Lord, here am I: send me.' He looks across the centuries to the great idealist and optimist of history, and sees that transcendent faith and hope of Jesus dedicated to the love of man. 'These three abide,' says Christ's apostle, 'faith, hope, and love; but the greatest of these is love'; and with a humble loyalty the young man of to-day commits himself to that leadership which says, 'For their sakes I sanctify myself.' This is the young college man who discerns the signs of his times. His education, if it be fit for the present age, has taught him to discriminate, first of all, between the superficial and the fundamental demands of the age, and has freed him from his materialism, his pessimism, and his selfishness into the liberty of faith and hope and love. Nay, this is not his education only: it is his religion. This is Christian manhood in the present age. What does Jesus Christ ask of any man to-day? What do we ask of ourselves as we begin this year together in the name of Jesus Christ? Jesus looked on his own time, and perceived beneath its Pharisaism a profound and eager desire for a living faith; he looked again, and was stirred to a mighty hope for man; he looked again, and gave himself to the service of souls, with an absolute and comprehensive love; and then the times that seemed to scorn him proved to be the very times that were ripe for his coming. Then he turns to his young follower to-day, and says: If any man would come after me, let him take up his own responsibility and burden, his care and his cross, and follow me. Troubles he will have to bear, and apparent failures; and the Pharisees will point at him as he goes his way, and find him as unpractical and visionary as they once found his Lord. But this is his happiness,—and no man can have greater happiness,—that he is living in the line of God's work with the present age, a laborer together with God, a discerner of the signs of his times, adding the effort of his oars to the current of the divine intention. Here, my brethren, is the river of the age sweeping through the world, with all its tortuous eddies and threatening shoals, but with the purpose of God directing its central stream. Shall we not launch our little lives into its channel to-night, and give ourselves to its deeper and broader flow, as it bears us and our efforts on through the narrow windings of the present time, yet ever on and on toward the larger privilege of the future, ever steadily on, as the broadening river at last finds the sea?"

SUNDAY SCHOOL ASSOCIATION.

The annual gathering of the Unitarian Sunday School Association was one of the most interesting ever held, and more numerously attended by delegates from all over New England and New York than ever before. Well it might have been, for the papers were all admirable, all practical, important, and interesting.

The opening session was held in Westminster Church (Rev. Herbert Mott, pastor) on the evening of Wednesday, October 16. Three twenty-minute addresses were given upon topics relating to "Organization," to the "Home," and to "Higher Criticism of the Bible." In each the subject was looked at from the standpoint of the Sunday-school.

Rev. William F. Furman of the Olney Street Congregational Society acted as chairman of the meeting. He introduced as the first speaker Rev. W. Hanson Pulsford, of Waltham, Mass., whose subject was "Sunday-school Instruction and the New Criticism."

"The new criticism," said the speaker, "is a less formidable way of saying the 'higher criticism.' Lower criticism has to do with the words and meanings, while higher criticism examines the origin, dates, and authorship of the Bible. The latter has a great deal to do with Sunday-school instruction.

"We have an idea that the Bible is holy above all books. While we fear it is not all true, we hope that it is. We are all apt to be muddle-headed, and higher criticism is an enemy to muddle-headedness. Clear ideas of the Bible are the best for the directing of life and building up of character.

"The Bible has been rediscovered. It is as if one were to discover an old canvas, and underneath its many coats of varnish to find the inspiring original picture. The Bible

has been varnished over with an ecclesiasticism. The way of looking at the Bible as a fetich is going to be taken from us by criticism.

"If the words in the Bible are taken as the living utterances of living men, then we have the truth. Criticism will thus enable us to realize the power of the Bible.

"The story of the Bible is the story of the universe, showing the unfolding of God, presented through the history of a people and by the speech of a people like ourselves, and by the inspired writing of men like ourselves. We may learn lessons alike by their perfections and imperfections.

"Is it not important to the children that we use the Bible to teach them to look forward? It makes the infinite strength of right real to them in its incidents, and to show how strong men were impelled in darkest hours to press forward for good."

Rev. Thomas Van Ness of the Second Church, Boston, gave a practical talk on "Organization in Sunday-schools." He said:

"Herbert Spencer says that organization in the individual is the working together of the various parts as a single whole for the higher life. In the Sunday-schools the same definition follows. What are the best methods, and what are the difficulties? The first difficulty is the apathy of the parents. The second is the small number of teachers that are available.

"As to the methods, the child knows self and knows home. The Sunday-school must give the child gradually a knowledge of the other self and the larger home. We bring the child into a dreary, crypt-like chapel. I would say: Let in the sun, bring in flowers, put pictures around the walls. Have a good kindergarten teacher, if it costs a large sum. That is your basis. Delight is the first point. The second point is the instilling of philanthropy, and lastly systematic education."

In the interval before the next address Miss Priscilla White of Boston rendered a solo, "Hear, O Israel."

The last speaker was Rev. John Cuckson of the Arlington Street Church, Boston, on the "Relations of the Home to the Sunday-school." He said:—

"The Sunday-school can do little without the help of the home. If the home is undevout and purely secular, there is bringing up of children with no realization of life's duties.

"You cannot expect the Sunday-school to do the work of the home. The atmosphere of the home is the only congenial atmosphere in which the child can grow up with any love of God."

On Thursday the exercises were continued at the First Congregational Church; and, besides three addresses, there were the annual reports of the directors and treasurer and the election of officers.

At nine o'clock a devotional meeting was conducted by Rev. Francis B. Hornbrooke of Newton, Mass. This was followed an hour later by the opening of the annual business meeting. The records were read by clerk Edwin J. Lewis, Jr. The directors' annual report, read by the president, Rev. Edward A. Horton, gave a review of the condition of the enterprises that have been conducted by the society during the year. The subject of the publications of the society received special attention.

The next matter of business was the appointment of committees of five each on credentials and balloting. The following list of officers was voted upon, the result being announced at the opening of the afternoon session:—

President, Rev. Edward A. Horton, Boston; vice-presidents, Rev. Richmond Fisk, D.D., East Boston, and Mr. Robert C. Metcalf, Boston (Roxbury); clerk, Mr. Edwin J. Lewis, Jr., Boston; treasurer, Mr. Richard C. Humphreys, Boston; for directors to serve three years, 1895–98, Rev. William H. Fish, Jr., Dedham, Mass., Mr. Frank A. Page, Wollaston, Mass., Mrs. Clara Beatley, Roxbury, Mass., Rev. Charles E. St. John, Pittsburg, Pa., Rev. Allen G. Jennings, Toledo, Ohio.

The treasurer's report, presented by Richard C. Humphreys, gave a balance on hand of $323 46. This was a reduction on last year's balance, but was accounted for by the publication of the Song and Service Book during the year.

Rev. Brooke Herford, D.D., of London, England, addressed the society on the topic "The Minister and the Sunday-school." He related his own experiences in England and America, and said that in some places he had been both pastor and superintendent. With reference to the pastor's interfering in

the Sunday-school, he said: "You can't take the kingdom of heaven by storm. If the Sunday-school is working along, don't try to bring it up to your own methods. Don't try to do too much. It's a good rule for a minister not to do anything he can make any one else do."

In England the Sunday-schools are necessarily distinct from the congregations, for they are mostly mission schools; but in America they are parish schools, and get nearer to the church and to the pastor. The ministers may come very near to the child-life through the school.

In England the minister has a chance to touch the young, because, as a rule, the whole family is in the church together. He ought not, however, to put the hay too high for the young to reach. How much the minister keeps in touch with child-life should depend upon his strength. He should not do anything to lessen the force of the church service. That is the foremost consideration. The pastor should be the helper of the helpers, and take such an interest in the work of the teachers that they will instinctively turn to him upon any and all questions, and say, "What do you think of that?" If the pastor will thus assist his teachers, he will find the Sunday-school the pleasantest part of his church work.

Mrs. Seth C. Beach of Bangor, Me., spoke upon "Women in the Sunday-school." She believed that the women workers were as ten to one. For that reason their influence was great, and she showed ways in which the women could improve the Sunday-school. She said that the Sunday-school needed more money, that certain of its officers should be paid, and each school should have a complete series of graded reading, from the lowest to the highest, upon religious topics. The young people should be thoroughly grounded in the principles of religion.

Charles N. Goodrich, secretary of the Congregational Sunday School Superintendents' Union of Boston and vicinity, in discussing "Main Lines of Work in Congregational Sunday-schools," said: "Previous to 1873 we did not have any connective lessons of Bible study, but since international lessons have been established there have been wonderful results. It brings the old and young together. One thing I commend in our denomination. A great man of your teachers own their Bibles, and teach from them. When I became a teacher twenty years ago, I obtained a Bible that I have used nearly every Sunday since then. That Bible has many associations. It is priceless. We have our intermediate department and our normal department. We must encourage the children to give for definite purposes. We make a great deal of Children's Day, and make a very strong alliance with the Christian Endeavor Society. We are also interested in church extension, and our work in the Far West is extremely interesting. We have a great many elements in our country that bode ill for the future. They are non-American in every respect. We need to bring our children up in the Sunday-school, that they may be a saving element in the land."

A discussion upon topics suggested in these addresses closed the morning session. It was participated in by Rev. Messrs. Gauld of New York, Prescott of Kennebunk, Me., Langston of Boston, and Littlefield of Peterboro, N.H., and Superintendent Turner of Norwell, Mass.

Thursday afternoon the result of the election was announced; and the committee on credentials reported 165 accredited delegates, representing 80 societies, largely in New England, and 73 life members, making a total of 238 entitled to vote.

Rev. James De Normandie of Roxbury then spoke on "Bible Teaching as illustrated by the Book of Jonah"; Rev. S. H. Robbin, pastor of the Second Universalist Church of Boston, on "The Place and Function of Sunday-schools in Church Life"; and Rev. Charles F. Dole of Jamaica Plain, Mass., on "The Value of Catechisms in the Sunday-school." A half-hour's general discussion followed, and the meeting adjourned.

REMEMBRANCE.

Out 'mong the asters and golden-rod
  Together we wandered. Oh,
The skies were bright, and the winds were fair.
We recked not of sorrow, we knew not care,
  So long—oh, so long—ago.

The vintage of Autumn was lush and ripe,
  The harvest fields were aflame,
The roseate Summer had brought her crown,
All gemmed with the jewels which Heaven sent down
  To garland her passing name.

Do they bloom for you in that fairer land,
  The asters and gentians blue?
Do you pluck them now as in olden time,
Sending their fragrance to earth's cold clime,
  In memory sweet and true?

Oh, the tears lie heavy upon the grass,
  From skies all weeping and gray,
While under it all are the graves so deep,
The cruel graves where my dear ones sleep,
  As I press o'er the weary way.

Whither, oh, whither,—ah! who may tell?
  The spirit is God's to keep!
But he'll hold me fast in his tender hands,
Though all forsake, till he loose the bands
  Which shall give his beloved sleep.

H. C. TENNEY.

THE ENGLISH CONGREGATIONALISTS AT BRIGHTON.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

English non-conformity is neither dead nor dying. At least this is true of that part of it represented by the Congregational churches. This was well shown last week by the five days of enthusiastic missionary meetings that crowded Dr. Parker's City Temple, London, in celebration of the one hundredth anniversary of the founding of the London Missionary Society. But more clearly still has it been shown this week by the annual meeting of the Congregational Union of England and Wales at "London by the Sea," as the great watering-place just an hour's ride from the metropolis is coming to be called.

For the English Congregationalists to go to Brighton to hold their great annual gathering is much like the American Unitarians going to Saratoga. There is this difference, however, in the two places: that Brighton is a large city, with a large population entirely aside from its transient comers and goers, so that it was not a difficult thing for it to find entertainment in its homes for the nearly 1,300 delegates sent by the Congregational churches of England and Wales to these meetings. Like Saratoga, Brighton is a place to which people like to go. Like Saratoga, too, it has many outside attractions, which tend to lure the unwary from the more serious work for which religious meetings are held, as, alas! I have heard not a few of the faithful and zealous brethren at Brighton complain during the past week. Since I was not present as a delegate, however, but only as a voluntary visitor and student of the questions and forces that are dominant in the religious life of England, perhaps it was justifiable in me if I found myself slipping away sometimes during sessions devoted to matters of merely denominational business, to stroll by the fascinating sea, along the miles of fine beach that stretch to right and left, or on the glorious cliffs and unparalleled cliff walk, overlooking both beach and sea, that are Brighton's perpetual attraction, and have made her what she is. These strolls by the sea I shall not soon forget.

Another thing about Brighton I shall not forget. Here for six years lived, toiled, and suffered Frederick W. Robertson; here he died, feeling that his life had been a failure; in the cemetery here his body sleeps. Here he preached those marvellous sermons, only too little appreciated by those who heard them, which for every quality that makes a sermon great have taken their place nearly or quite at the head of the sermon literature of the English-speaking world. Here he fought that battle against theological dogmatism and ecclesiastical tyranny, which was one of the most heroic of which we have any record in modern times. But it killed him, bringing him to his grave at the early age of thirty-seven. Then, when he was dead, and beyond its praise or blame, the great world waked up to an appreciation of this genius, this hero, this saint, this martyr. The Congregationalists, in sending out notices of their Brighton meeting, announced that they had arranged to have Robertson's church opened every day at three o'clock, so that delegates could visit it. A multitude of others, as well as I, availed themselves of the privilege; and the thoughtful look on many a face and the low and reverent tone of many a voice showed that I was not the only one to whom it was a sacred pilgrimage.

In one of the beautiful parks near the centre of the city stands the finest auditorium of Brighton. It is called the Dome. Here the main meetings of the Union were held. I shall not of course attempt to give a detailed account of all. It will be enough

if, with a glance at the programme as a whole, I give main attention to the subjects considered which seemed of greatest importance and to which the Union gave its main enthusiasm.

The opening sermon was preached on Monday evening by Rev. Prof. George Adam Smith of the Free Church College, Glasgow, whose writings on the Old Testament Prophets, and especially whose recent Historical Geography of the Holy Land, have made his name a conspicuous and honored one among British scholars. The sermon was an earnest and eloquent plea for righteousness of life as the supreme thing in religion.

Tuesday morning was devoted to business and to a paper on "Congregationalism in the Rural Districts." On Wednesday morning there were papers and addresses upon several subjects, ending with the communion service. On Thursday there was a very interesting report of the Church Extension Committee, showing by a clear and extended array of facts and figures that Congregationalism is at least holding its own in England; that is to say, for the past forty years its increase has been fully proportionate to the increase of population, in some respects it has been more. And there has been of late a deepening feeling among its leaders and churches that it has before it a very great and important mission, partly to counteract the wide-spread and really alarming growth of sacerdotalism, and the Romanizing spirit in the nation which is resulting from the ritualistic propaganda of the Established Church. One forenoon was given to foreign missions, and an evening to home missions. Enthusiastic young people's meetings occupied an afternoon and an evening. There was a largely attended and very earnest woman's meeting, at which Miss Florence Balgarnie told her audience that the Congregational Union was by far the most advanced religious body in England in regard to the equality of women with men. There was a temperance meeting under the auspices of the Congregational Total Abstinence Association, with a surprisingly large attendance and ringing speeches.

At one of the sessions the Armenian question was discussed, and a strong resolution on the subject passed, with a tremendous volume of "ayes," and not a "no." The resolution was in part as follows:—

"That this Assembly solemnly renews its indignant protest against the mendacity and perfidy of the Turkish government, its brutal outrages upon the Christian population of Armenia, and its shameless violation of its oft-repeated pledges. . . . The Assembly is of the opinion that the delay in remedying this crying scandal of our time is kindling in many quarters a deep-seated resentment, which, if it be let loose, will sternly expel the blood-stained Turk from the comity of civilized nations. It strenuously urges the immediate appointment of a high commissioner for Armenia, not an official of the Turkish government, nor even an Ottoman subject, who shall be pledged to protect the Christian population of the country, and who shall be solely responsible to and safeguarded by the European powers."

Two sessions were given to sociological questions, with speeches by eminent preachers and equally eminent laymen. Some of the subjects considered were "Conscience in Economics," "Christian Duty to the Poor in its Legislative Aspects," "Equality of Opportunity," "The Castle and the Cottage." At one of the sociological meetings Rev. R. F. Horton of London presided, and made a powerful address, in which he contrasted the teachings of the old political economy, which so largely ignored ethics and Christian principles, with the new political economy coming to the front in many quarters, which gives ethics and the duty that man owes to man a place everywhere. He named the following as some of the aphorisms of the new economy:

1. The time has passed when the making of wealth was the great problem for nations. It is the use of wealth that is the great problem; and its true use is seen to be not to make some rich, not even to make many rich, but to provide for all the means of living, and to enable all to realize the best possible life. In other words, the true mission of political economy now is to equalize distribution.

2. A man is not justified in appropriating as much as he can, but only as much as he can without injury to any one else.

3. No man has a right to do what he likes with his own unless he likes to do what is right.

The one significant theological utterance of the week was a paper read to a large group of ministers on Wednesday afternoon by Prof. P. R. Mackintosh of Lancashire College on "Recent Controversies in Relation to the Person of Christ." The essayist gave a very clear, comprehensive, and fair statement of the views of the great leaders of religious thought to-day, particularly in Germany, upon this most crucial subject in present Christian theology. The significance of the paper lay in its comprehensiveness and its fairness, and in the willingness of such a body of ministers to hear the weakness of their central doctrine pointed out from so many sides and in the name of the highest scholarship; for it amounted really to that. Of course, Prof. Mackintosh calls himself orthodox; but it was startling to see, as he went on, how many of the greatest religious scholars and thinkers of our day are not orthodox by any accepted standard, and how great difficulties they find in their way when they attempt to reconcile the claim that Jesus was God with historic facts as brought to light by the latest and best Biblical criticism. Does the Old Testament really contain miraculous predictions of Jesus? Was Jesus really born without a human father? Did Jesus make errors in quoting the Old Testament? Did Jesus claim to be the Messiah? If so, in what sense? Do the Gospels represent him as teaching that he would come again in the clouds of heaven before the end of that generation? These are some of the questions which the growing Biblical scholarship of the day finds it increasingly difficult to answer in a way that will leave the deity of Christ secure and undisturbed. Naturally, the essayist tried as he went along to suggest answers to the difficulties; but it was plain that neither he nor the majority of those who listened to him felt that the answers were all that could be desired. Yet they were the best that thought and scholarship were able to furnish. Prof. Mackintosh thought that Unitarians were growing more and more uncertain regarding the Christ idea, and might at no distant day divide upon it. The Unitarian name he thought was more and more coming to be used as a sort of tarpaulin to cover a great mass of quite unrelated thinking. Yet his paper was virtually a confession that the thought regarding Christ which is everywhere pushing to the front does not harmonize with the old Trinitarianism, but is showing tendencies to approximate one form or another of Unitarianism.

The discussion that followed was as significant as the paper. Two of the speakers lifted up a warning voice against all German theology. It always had been rationalistic and dangerous. The safe thing was to let it wholly alone. To this some who listened said, "Yes, yes!" but others very strongly said, "No." Two or three of the speakers urged with energy that the Congregationalist churches had always stood for freedom, for progress, for the open eye and the unfettered mind; and they must continue true to this position by welcoming truth from whatever quarter it may come. Many of the younger men, and a few of the older, cheered this sentiment vigorously. One speaker made a very outspoken attack upon what he called certain extreme and unjustifiable forms of statement of the doctrine of the Trinity. "It is coming to be well known among us," he said, "that our foreign missionaries are having very little success with the educated and thinking classes among the heathen." What is the obstacle in their way? Very widely, it seems to be our doctrine of the Trinity. We should be very careful, therefore, not to make statements of that doctrine that are extreme and repelling. At home, too, we need to guard ourselves. Last year the London School Board instructed the eight thousand teachers under its control to teach the children of the London schools that they were to believe in "God the Father, God the Son, and God the Holy Ghost." "This is three Gods," he declared. "No, no!" said several voices. "It is," he persisted; and many all round the room responded, "Yes, it is." He gave another instance. At the recent great missionary meeting in London one of the hymns sung represented God as dying on the cross. "That is blasphemy," he declared. "The human nature, which God for a time assumed, died; but God did not die. We must beware of such extreme and false statements as these. They hurt us beyond measure, at home as well as among the heathen."

One speaker expressed the conviction that Christendom is on the eve of a general re-

opening of the whole question of the Trinity and nature of Christ: the controversy will be one of the greatest of modern times, nor is it at all clear to-day what the final issue will be. Others thought the New Testament teaching on the subject of Christ's nature so clear and unmistakable that it is only necessary to fall back on that as it stands revealed to the eye of every common reader. Before that all hostile speculation or doubts suggested by the higher criticism must go down.

The discussion as well as the essay made it clear that the Congregational ministers of England are alive and awake, and do not propose to turn their backs on free thought, and that, however much they may stand aloof from Unitarians, the Unitarians of England really have in them their nearest allies.

One other subject discussed at Brighton I must mention very briefly; namely, the "School Question." Just now this is the question uppermost in religious thought in England in all quarters. It has been given more attention by the Congregationalists at Brighton than any other subject. Next week the Church of England is to hold a great Congress at Norwich, at which this is to be the central theme of discussion. The London newspapers, and indeed the papers of the whole country, have been full of it for several weeks. The issue now immediately pressing may be stated as this: Shall there be increased State aid given to denominational schools? which really means to schools owned and managed by the Established Church, and used by her as an instrument for disseminating her tenets and extending her power. Such increased government aid is being asked for to the amount of one and a half million pounds. Shall it be granted? The Congregationalists say, "No." All the non-conformist churches unite in saying, "No." The most rousing of all the meetings held at Brighton was that on Wednesday evening, at which there were addresses by leading men representing the Congregational, Presbyterian, Baptist, and Methodist bodies, all of which discussed this question without gloves, and, in the name of liberty, justice, and religion, opposed the demands and encroachments of the State Church. The next morning a resolution on the subject was adopted with great unanimity and enthusiasm. Since the resolution describes the situation clearly, and in a few words, as the dissenting churches see it, I cannot do better than close my letter by quoting its words:—

"This Assembly, feeling with ever-increasing force the importance of the education of the children of this country, and the need of watchful care that the people, from whose resources the cost of education is provided, should have a powerful voice in the government of schools aided by public grants, mindful also of the extent to which children of non-conformists are forced to attend schools under clerical control, is strenuously opposed to the proposals of the archbishops and Roman Catholic committees [in this movement the Roman Catholics join hands with the Anglicans] to seek increased grants of public funds for schools under denominational management, and for teachers whose appointment or dismissal would be vested in unrepresentative bodies.

"The Assembly cannot but regard these proposals as an attempt, under the guise of assistance to so-called voluntary schools, to create a fresh endowment of religious denominations by the State. It trusts that all Congregationalists will present a united front in resisting such proposals, and will maintain the principle that schools supported by the people must be governed by the people."

It seems to be the great Tory victory in the government election of last summer that has emboldened the clericals to make this demand for a dip into the public purse. But there are signs that the demand is opening the eyes of the public, and may in the end do good. J. T. SUNDERLAND.

London, October 6.

No soul is happy until it has learned that to be happy is not a necessity.—*M. C. Klingelsmith.*

The great secret of all peace lies in the ascendency of some strong love. Love—the admiring or reverent direction of the heart on some object—is the positive power of our life; and on its free action, on its due match against the problems it undertakes, depend the tranquillity and unity of existence.—*James Martineau.*

A LESSON FROM TOLSTOI.

The greatest lesson, perhaps, to be gathered from Count Leo Tolstoï is one which, in the nature of things, will come into recognition but slowly.

Regarding him as a moral reformer, we are now chiefly occupied with the intellectual aspect of his doctrines, and the antagonisms awakened by his radical views are more than apt to override our sympathies. Yet, in face of this, the fair-minded student of Tolstoï is impressed with the idea that here is a man of remarkable force who is an important influence in his age.

It may be questioned whether that influence is so much due to the actual power of his thought, or whether as a compact, logical, searching thinker he is at all equal to certain contemporary minds. His strength would seem to lie elsewhere; and, if we penetrate to the secret of it we shall undoubtedly find it to reside in that intense earnestness which by its momentum has carried him from his theory of life to a corresponding practice of life. Whether or not his social doctrines or his literal, inflexible interpretations of the words of Jesus will stand the test of keen, rational scrutiny is of quite secondary importance to the extraordinary conscientiousness and force of character which has impelled him to the actual performance of the truth as he sees the truth, and which exemplifies anew that personality counts for much more than mere intellect. When it became apparent to Tolstoï that the simple precepts of the Sermon on the Mount meant exactly what they said, regardless of their conflict with the established ideas of the world, he accepted them without reservation, and transformed his whole life accordingly. How many of us have the courage to do that? How many of us dare to get aloof from our preconceived ideas of life, and, accepting the Sermon with a free mind, rigorously follow where it leads? The naked truth is that our preconceived ideas of life, the product of the time spirit, are primary with us. The doctrine of Christianity, by a more or less ingenious process, is made to conform to them; and those precepts are most emphasized which are least at variance with our practices. The subscribing to doctrines that can scarcely be said to expand beyond the formula "I believe," the simple act of worshipping, the cultivation of a religious theory, is not so difficult a thing,—it may, indeed, be a very pleasant and comfortable thing; but to meet all men on an equal footing, to renounce self and make service to others the great active aim of life, is difficult. And, where one chooses the latter strait and narrow way to the kingdom of God, thousands go by the other, in blind disregard of the most emphatic injunctions of the Teacher whom they nominally follow. The great need of the religious world is not for men who merely think and preach so much as for men who will follow good doctrines to their logical sequence, and transform them into practice. This is strikingly true of the present age, when unhampered thought, spinning out in all directions, almost submerges us in heterogeneous theories of life. Such purely mental activity certainly has its place, and the value of it should not be underestimated, but neither should it be overestimated; and the danger of too much straining in this direction is that we are apt to forget that thought of itself may be barren, that action, life, is the fruit of thought, and that the supreme value of ratiocination is in its bearing upon the correct conduct of life.

"Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock. And every one that heareth these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand." Passages of this character give the dominant tone to the gospel of Jesus. How many of us need to realize that fact, and what proportion, I repeat, dare consider such passages in all their bearings, and follow where they lead? Yet there is no escape from them. The reiterated injunctions to love and serve are as unequivocal as the commandments of the Decalogue; and every man whose motives are selfish, who does not carry into the details of life a rigid ethics and a moral aim, who shares the animosities of worldly strife, who permits himself to be gratified at the expense of others, is in direct opposition to those injunctions. He who by the power of his personality can arouse us to the fact that a temporizing doctrine is a false and cowardly doctrine will have done us better

service than any mere logician who fails of that.

And nowhere, perhaps, is that service more needed than within the pale of the churches. Outside that pale, people, as a mass, have not committed themselves to the doctrine of Christianity as established by its Founder, and cannot logically be held to a strict conformity with it. Within it they have, and can be so held; and among these the temporizing spirit certainly prevails very widely. The difference between a radical like Tolstoï and the representative churchman is not an honest difference of interpretation of the New Testament text, but a disposition on the part of the latter to pass carelessly over as practically meaningless those precepts enjoining meekness, brotherly equality, and sacrifice which Tolstoï finds to be the real essence of Christianity.

But this disposition is as deep rooted as sin itself,—it is of the *Zeitgeist*,—something to be revolutionized by slow and painful growth; and so I come back to my first proposition, that Tolstoï's great lesson is one which, in the nature of things, will be accepted but slowly.

GEORGE S. COTTMAN.

Irvington, Ind.

TALK WITH BOYS.

If a boy wants a successful life, he must work. Time is life as well as money. Many a young man would like to be a scholar, but is unwilling to pay the price of the study and labor necessary to obtain an education. Success is not won in a day, neither is it found on "flowery beds of ease." A wreath of flowers was never woven by hands that never toiled or for a brow that never ached. In order to rise to but an ordinary station in life, labor must be the beginning, and labor must be the end. The blacksmith at his anvil, the merchant behind his counter, or the farmer following his plough, labors as hard, in order to rise to his vocation, as the statesman and orator in Congress or the eminent lawyer at the bar. Will your life be full of thorns or fragrant with flowers?

Have you not now a home work to do? Can you not make mother and father happy before it is too late? Do you see that age is coming fast to the faces that watch you daily? Time is sure to bring a change. Your home and people are sure to leave you. No sweet myrtle, blooming rose, or costly monument, will cover the wrong words uttered or the unfilial deeds.

If there is a sad thing in life, it is for a mother to behold a drunken son. Of all poor, broken idols, scattered into fragments for the divine patience of womanhood to gather and cement with tears, such a ruin as this seems the most impossible to mould anew into any form of happiness. Let not this cry of anguish be your parents: "My son! my son! Would to God I could have died for you!" Within the breast of thousands of young dram-drinkers there slumbers a volcano that will be active some day, and cause them to do acts the consequence of which can never be undone. It is certain as sunlight that a young man cannot long violate the laws of right living and go unpunished.

No boy can afford to make a failure of his life. His own comfort and that of his friends demand of him to make a success of his life. Choose something honorable in this world, and make room for high thought and study of the many great lessons spread out by the all All-wise for humanity to build upon. Remember that idleness has been the ruin of many a young man. It is a degradation to remain idle, trusting to chance for some luck that will benefit in the future. Do not hate the common workaday life; for "out of the warp and woof of common, daily life can be woven a noble and useful life." JESSIE WHITSITT.

A SERVICE OF WELCOME TO THE CHURCH.

BY REV. ALBERT WALKLEY.

In the First Parish Church in Brighton the following "Service" is used twice a year. The purpose is to create a church life, to bind our people to the local church and to the Unitarian Church by the fact that they have taken upon themselves certain religious obligations. It is called a "Service of Welcome," in order that those who unite with us may feel that it is as much a privilege to become, in a public way, a part of the

Christian church, as a duty, a service of joy as well as of solemnity.

SCRIPTURE LESSON.

Read by the Minister.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh from the Lord, who made heaven and earth.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall defend thee from evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

Ye, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

EXHORTATION.

To be read by the Minister.

The purpose of the Church is to awaken the minds of men to the truth that there is a spiritual and ideal life, to beget in them a desire for that life, and to give them strength to attain to it. The Church aims to make men desire the mind of Christ, to take upon themselves his yoke. Its greatest thought is that sacrifice is the law of all unfolding progressive life. "Bear ye one another's burdens, and so fulfil the law of Christ." We come together as a body, of which Christ is the head, not for what we can get so much as for what we can give. Our thought is not what others can do for us, but what we can do for others.

We come to worship God in one spirit, with gifts differing one from another, that each may so help the other to praise and pray that perfect service may be rendered unto God.

The Church is in a great sense the Household of Faith, in which God is the Father and we his children,—brethren one of the other.

This church aims to honor all truth, to love all men, to revere the great souls of the race,—prophets and martyrs. We see in Jesus, our illustrious brother, the one who has opened up for every soul a new and living way to the consciousness of its intimate and immediate child-relation to God. To us he is the inspiration to all that is noble, pure, and holy, and the promise that we can attain unto these.

But, high above all our words, above our greatest thought, beyond our brightest hope, and deeper than our deepest love, is God, all in all,—but, most of all, Our Father.

In communion with the great body of our churches this church accepts "the religion of Jesus, holding, in accordance with his teaching, that practical religion is

summed up in love to God and love to man."

The book you are asked to sign gives these simple words as a motto of our faith: In the freedom of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man.

PRAYER.

Let us pray.

Minister and People.

O God, our Father, we thank thee that our lives are best fulfilled in union with each other.

We praise thee that thy Church is the fellowship of souls touched by the Christ-spirit of love and sacrifice.

We pray thee to stir up in our lives the purest hopes and holiest desires. Give us strength, O God, from on high, to realize in our lives and in the lives of others the Christian ideal.

Bless us of this church, that we may be a blessing to others.

Let the light of thy countenance fall in rich fulness upon the lives of those who are now to become one with us. Bless them with the spirit of helpfulness in their prosperity and with strength and hope amid adversity. Lay upon them the holy burden of care for others.

In their hours of joy be with them, that they may praise thee. In their hours of sorrow and tears be with them, that they may still be found praising thee.

Help us to see that all good and perfect gifts, whether of joy or of sorrow, are from thee.

O God of all that is true, of all that is beautiful, and of all that is good, make us a real and living Church of Christ. Amen.

RIGHT HAND OF FELLOWSHIP.

All standing.

Minister gives the right hand of fellowship to Candidates.

All read:

We, minister and people of this church, welcome you to our Household of Faith in the spirit of Christ our Master. We pledge ourselves to aid you to walk in the paths of truth and righteousness. We trust that we shall all be bound closer together in the bonds of a noble faith, and in the holy fellowship of Christian love.

PRAYER.

Let us pray.

Minister.

O Father of all men, we adore thee. Help us to praise thee in word and work. Give us strength to make our wills thine. Open upon us the heavenly light, that it may shine along our pathway of life. And now to thee be all praise and honor throughout eternity. Amen.

Sing: Rev. Samuel Longfellow's hymn, The Universal Church, "One Holy Church of God appears," No. 463, New Hymn and Tune Book.

BENEDICTION.

CORRESPONDENCE.

A DOXOLOGY.

To the Editor of the Unitarian: —

In the *Unitarian* of August, 1895, page 366, is a suggested doxology for Unitarian churches. It is as follows: —

"Praise God from whom all blessings flow,
Praise him, all creatures here below!
Praise him, ye heavenly hosts above,
Praise him who is Eternal Love!"

This is excellent; but it occurred to me what a good thing it would be if the Unitarian churches would adopt instead a doxology that the Universalist churches have been using for several years. Not that the latter is any better than the one suggested by Mr. Walkley, but because it is just as good, and because, when Unitarians and Universalists meet together, as, let us hope, they will do more and more, they can unite in singing the same doxology, and thus feel more closely drawn together in fellowship. True, the Universalists might adopt the new one; but that would scarcely be the better plan, when they are already familiar with the other. It runs thus: —

"Praise God from whom all blessings flow,
Praise him, all creatures here below!
Praise him above, ye heavenly throng,
Praise God the Father in your song!"

REV. MARGARET T. OLMSTEAD,
of the Universalist Church.

Earlville, Ill.

The Spirit of God, buried in the heart, passes out into action. This is Christian life.— *F. W. R.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Always to Pray, and not to Faint.

Be not afraid to pray: to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay:
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, that ask of Heaven,
Though it be that thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be.
But, if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—*Hartley Coleridge.*

MONDAY.

Life's Gift.

"The wealth He is, we must become,
Immortal gain, immortal room!
And since all His,
Mine also is,
Life's gift outruns our fancies far,
And drowns our dream
In larger stream
As morning drinks the morning star."

TUESDAY.

Hope and Cheer.

When I was a child, beside our door,
In a green and spreading sycamore,
There sung each morning, with note as clear
As a crystal brook, and full of cheer,
A robin.

I watched his plumage in childish glee,
And fancied he sung his song for me;
And the melody lingers in heart and brain,
Making me often a child again,—
My robin.

I look for his coming in early spring,
When the crocus opens, and maples bring
Their crimson tassels to kiss the breeze,
And the sunshine dallies with new-leaved trees,—
My robin.

I hear him as the sun goes down,
And the stars come out o'er the silent town;
But there's never a harsh or mournful note
That wells afresh from the warbler's throat,—
My robin.

And I learn a lesson of hope and cheer
That carries me on from year to year:
To sing in the shadow as in the sun,
Doing my part till the work is done,—
My robin.

—*Sarah Knowles Bolton.*

WEDNESDAY.

A Song for Every Day.

The weary world's a cheery place
For those with hearts to win it.
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it.
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven!

— *Dora Read Goodale.*

THURSDAY.

At Parting.

So, with a last good-by,
In this gray hour you die
To us, as we to you:
Parting is dying, too,
And distance, heart to heart despairing saith,
Is but a name for death.

. . . . . .

Even death is nothing more
Than opening of a door,
Through which men pass away
As stars into the day;
And we, who see not, blinded by the light,
Cry, "They are lost in night!"

Thus ever, near or far,
Life seems but where we are;
Yet those we bid good-by
Find death is not to die,
As you, departing from our daily strife,
Go hence from life to life.

Clasp hands, and now farewell!
The word's a passing knell,
But, ripening, year by year
Life triumphs there as here;
For dark nor silent would the distance be.
Could we but hear and see.
— *A. St. John Adcock.*

FRIDAY.

One Wrong.

Oft on the passive ear there falls a word
That on the soul doth leave a lasting stain.
Grieve as he may, and strive, the thoughful youth
Will never be as pure in heart again.

Sometimes, unwilling, do we list a tale
That stabs our faith and plants a living pain.
Though life goes on as once and friends are true,
Our trust in man is never whole again.

Sometimes a monstrous thing is on us thrust,
A hateful fact, loathsome as is decay.
Sweet joy is slain, and from that fatal hour
There is a shadow on our brightest day.

Helpless we are, the world conspires to hurt,
Even in our own despite our souls are stirred
By things we ne'er have sought; and to the end
We mourn our loss, the victims of a word.
— *Hattie Tyng Griswold.*

SATURDAY.

Song.

The song we never sung
The pine-trees sigh in chorus;
The eyes our eyes must shun
Our hearts keep still before us.

The rose we gathered not
Blooms in the soul forever,
And hands ne'er joined in life
Death has no power to sever.
— *Lilla Cabot Perry.*

Religious beliefs, in order to have any real significance and value, must be positive and vital. They must take hold of spiritual realities and they must take hold of *you;* and they must be wrought out into conduct. *Philip Stafford Moxom.*

Amid the dreary noises of this world, amid its cares and tears, amid its hot contentions, ambitions, and disappointments, we should have an inner calm like the ocean depths, to which the influence of the wild winds and waves above can never come.— *Thoughts of a Country Parson.*

EDITORIAL.

Good News. GOOD news! Man is not lost.

Good news! God does not hate his children.

Good news! Sin and pain are only a part of the process by which God is working out his great purpose in the development of the human race.

Good news! Even the penalties of our transgressions are manifestations of the care and love of the Infinite Father.

Good news! Those who in this life have not been able to recognize God as he is shall, in the clearer light of the future, be able to climb up, out of animalism and error, into the light and life of God.

This was the glad tidings Rev. Minot J. Savage proclaimed to the thousands gathered together at Washington, D.C., to inaugurate the sixteenth session of the National Conference of Unitarian and Other Christian Churches.

Summary of the Conference. WE may briefly summarize the proceedings of the Washington Conference, which the Washington *Post* characterized as "one of the largest and most interesting religious gatherings ever welcomed to the capital," by saying that the two qualities most emphatically brought out were:—

First, unity of all parties, of all representatives, of every committee and every sub-organization, and apparently of every delegate! It was an expressive coincidence that the two chief denominational offices, the chairmanship of the National Council and the secretaryship of the central missionary body, the American Unitarian Association, were united in one man. It was an evidence that the energy and power of the acting executive was inspired by the breadth and collective wisdom of the advisory Conference. It was an additional pledge of indissoluble unity.

Second, the conversion of enthusiasm into permanent strength. Everything, from Mr. Savage's opening sermon through the proceedings of each day, showed that the purpose at the heart of each speaker was the strengthening of religious life, personal and denominational, in church and home. Enthusiasm for our clear and joyous gospel

ought to lead, and must lead, to a higher, firmer, and more practical, personal, religious life, and ought to lead, and surely will lead, to an increased effort to spread among others the faith which so reinvigorates ourselves.

In his opening address as chairman of the Council of the National Conference Rev. George Batchelor outlined the essential features of the Unitarian gospel as follows: —

"We believe and trust and stake our spiritual welfare upon our belief in the realities of spiritual life.

"We believe in transcendent Spirit.

"We believe in a law of duty as universal as the law of gravitation.

"We believe that righteousness is not merely a relative adaptation of man to man, but an expression of universal order.

"We believe that the faint shining of human love is only a revelation of the greater love which is the present power of an endless life.

"We believe that righteousness is salvation.

"We believe that human duty and human privilege culminate in the teaching of Jesus.

"We believe that all the law is summed up in 'love to God and love to man.'

"Every person, minister or layman, who engages in an act of worship, in prayer or praise, affirms these things in the most emphatic and solemn manner."

A Straw. THE Episcopal Convention, meeting at Minneapolis, sent a message of fraternal greeting to a Methodist Conference which happened to be in session in the same city. Is this a hint of the kind of Christian spirit which will ultimately unify the Christian body?

Congregationalists. A FULL account of the great Council of Congregationalists recently held at Brighton, England, will be found on another page. In many ways it was a remarkable gathering. No less than thirteen hundred delegates attended, and all appear to have been moved by a great spirit of enthusiasm. The president, Rev. U. Rees Thomas, in his address made an earnest plea for a broad catholicity of spirit, which, he declared, must be the necessary precursor of any practical reunion of Christendom. "Systems must capitulate to love." Nothing whatever was done by the Council toward accepting any modifications of their own organic methods, however; and, indeed, the enthusiasm of the session reached its height in defending the special feature of Congregationalism against proposed changes which seemed to threaten the liberty of the churches.

Distant Christian Unity. THE recent action of the National Council of the Orthodox Congregational Church at Syracuse, proposing four articles as a basis of Christian unity, seems to bring out clearly the utter futility of attempting a union of sects upon a basis of creed. The Congregationalists propose the following: —

The acceptance of the Scriptures as the only authoritative revelation of God to man, of Jesus Christ as the divine Saviour and Teacher, of the Church of Christ as the body commissioned to preach his gospel, and of liberty of conscience in the interpretation of the Bible and the administration of the Church.

The Episcopal Church in its Lambeth articles proposes the Apostles' and Nicene Creeds, the two sacraments, and the historic episcopate in addition to the Scriptures.

The Catholic Church laughs at both these proposals, according to the *Sacred Heart*, which describes both efforts as "worthless," and declares that there can be only one basis of union,—acceptance of the absolute authority of the present occupant of Peter's chair at Rome.

There is, however, another possible basis of union for Christendom; and that is to be found in the Constitution of the National Conference of Unitarian and Other Christian Churches, which simply declares for acceptance of "the religion of Jesus,—love to God and man."

Christian Endeavor. THE young Christian Endeavorers are so very evidently bent on discovering the real power of Christianity, regardless of creed, and setting it in motion, that it is said denominational leaders are disturbed.

The Southern Presbyterian council issues a recommendation that the young people in its jurisdiction shall withdraw from the Christian Endeavor organization, and es-

tablish an order to be called Westminster League, to be confined to the Presbyterian Church. Other denominational bodies are urging similar action. The Baptists' Young People's Union and the Epworth League among the Methodists are exerting their influence to bring the young people of their own churches into the limited fellowship of their own denomination rather than allow the freedom and breadth of intercourse of the larger organization. Thus, while the hand of the theorist is pointing toward the unity of Christendom, the practical managers of each sect are calling in their advance skirmishers and organizing for denominational compactness.

A Good Place. THERE is one place, and it is a good place, that every man, if he would, could fill, and fill well,—his place in church.

Eternal Realities. AT the opening meeting for the season of the Unitarian Club in Boston, October 9, Prof. John Fiske read a remarkable essay. In it he massed and focussed the evolutionary evidences of creation in such a way as to bring from the side of physical science itself the strongest arguments in support of the eternal realities of religion. We do not know that his special argument for the realities of God, immortality and righteousness, has ever before been made public. In fact, we understood Prof. Fiske to say that this argument had not previously been used by himself or by any other writer. We urge our readers to get the essay itself as soon as it is published, as it undoubtedly will be; for it should be carefully studied as a complete thesis. The motive, if we may so call it, of the argument was to this effect.

At a certain period in the development of human consciousness in history, apprehensions of God, immortality, and righteousness, slowly and universally emerged to play a distinct part in the future history of the race. As in physical science, wherever there is a real development of organism in the individual, it is always in response to an external reality, so, psychologically, there can be no universal development in consciousness except in response to external reality.

The eye is evolved in response to light, the ear in response to sound. So human intelligence seeks God in response to the reality of God.

This argument does nothing to prove that any particular belief *about* God is true. Indeed, it rather goes to show that the slow development of human capacity in response to the eternal and complete reality would lead through innumerable changes and adjustments of belief while the eternal reality remained.

Post-office Mission. AN unusually useful pamphlet for missionary purposes has just been issued by the Alliance of the Albany (N.Y.) Unitarian church. It contains seven sermons by Dr. William M. Brundage, including his farewell address to the Methodist church in Albany. Of the other six, a good example was the remarkable sermon which we published in the *Unitarian* in September, entitled "The God we Serve." Dr. Brundage, we do not doubt, has long been developing his religious ideas; but he became a Unitarian only so recently as the great Saratoga gathering of 1894. His views appeal strongly to those who are just wondering whether or not they are Unitarians.

Post-office Mission workers can obtain this pamphlet, "Some Things for which the Unitarian Church stands," for $5 per hundred. This means seven sermons for five cents. We hope the first edition will be very quickly exhausted. The secretary of the Albany Alliance, of whom the pamphlets and any further information can be obtained, is Mary E. Hawley, 158 Elm Street, Albany, N.Y.

God's Law in Human Hearts. REV. THEODORE F. SEWARD, the organizer of the Brotherhood of Christian Unity, writes as follows in the *Outlook*: —

"The impression hitherto has been that God, after writing the Ten Commandments, could have erased them if he had chosen, and could then have proceeded to write ten others just as good. The truth is now recognized that the Commandments were written in the constitution of man before they were recorded on the tables of stone. This changes the whole basis of religious thought. It affords a key to many declarations of Scripture which have been hard to understand. For instance, if God is love, how

can the statements concerning his wrath be true? The answer becomes clear if we adopt the Scriptural figure which represents him as a sun rather than as an arbitrary monarch. Sunlight is a beneficent force, and a beautiful representative of God's love. Yet, if the eye becomes diseased, how angry the light appears, and what pain and suffering it causes! The sun's wrath toward a diseased eye is a true representation of God's wrath toward a diseased soul; for it shows the change to be in us, and not in a heavenly Father's love."

What! More than One? IT is always pleasant to be noticed, and we can only rejoice when any one is sufficiently interested in our work as to comment or offer suggestions. Especially are we glad to have the mission of the Unitarian Church described as something both glorious and mighty, and worthy the noble devotion and service of all good men and women. We read, therefore, with interest in *Our Dumb Animals* the editor's opinion that "the true mission of the Unitarian denomination is to go out into the world, and put its brains and money into grand efforts to reach the masses, those who attend no church, and send their children to no Sunday-school, and convince them that there is one God." We are glad to believe that in such efforts Unitarianism does find a mission, one which it heartily accepts; but what is not so easily understood is the manner in which the editor of *Dumb Animals* concludes his sentence, which is as follows: "Then let the other denominations carry them [the masses] as much further as they can." Does our contemporary think that, after believing in one God, "the masses" will then be sufficiently stimulated to accept three? The course of religious evolution has proved the opposite process to be more natural. And the large number of both ministers and laity in the Unitarian churches to-day who have grown out of Orthodoxy into Unitarianism seems to point in the same direction.

The Children's Souls. JESUS set a child as type of the kingdom; yet how often do parents withhold from children the influences of religion, saying, "The child cannot understand these things"! May it not be that such parents are depriving the little ones of the most precious spiritual nourishment, which is as needful and natural to them as daily bread and milk? Does not the heart perceive God before the mind can solve a problem of Euclid? Does not the still, small voice declare for right against wrong long before the hand can guide a pen? Dr. Charles H. Parkhurst has expressed his opinion in an article in the *Ladies Home' Journal* as follows: —

"It is not what we say to them that makes them religious: it is the religious instinct already in them that makes intelligible to them whatever of a religious kind we say to them. The best that a child can become in this, as in every other respect, accrues from wisely handling and fostering some impulse already contained in the child's original dowry. If the beginnings of individual religion were not an implant, no method of treatment, no ingenuity of culture, could suffice to establish such a beginning. Religion can be immanent in the child, and even be a part of his experience, without his being able yet to know it as religion, or being able to comprehend the allusions made to it by his elders. There is an interesting suggestion along that line in what occurred in the history of little Samuel. Divine influences, we are told, began to be operative in him, and to make themselves very distinctly felt by him before he was far enough along to be able to discriminate intellectually between what is human and what is divine. God's voice he took to be Eli's till Eli set him right. It holds in the twilight of life what is true in each dawning, that it begins to be morning a good while before there is sunshine enough in the air for the sun-dial to be able to tell us what o'clock it is."

Compact Wisdom. AT the opening of the Atlanta Exposition Mr. Booker T. Washington, the indefatigable champion of manual and practical education for the colored children of the South, made an address so wise, so eloquent, and so timely that it has been quoted and praised in almost all the journals of the country. The following sentences contain condensed wisdom enough to be worthy the consideration of citizens of every nation:

"It is at the bottom of life we must begin, and not at the top."

"No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem."

"Nor should we permit our grievances to overshadow our opportunities."

Palestine before Abraham. THE patient work of deciphering the many fragmentary tablets recently discovered in Egypt still goes on. Prof. A. H. Sayce hints at some of the interesting conclusions to be drawn from the latest translations, as follows:—

"Excavations carried on three years ago by Prof. Flinders Petrie have brought to light fragments of the dictionaries which were used by the scribes in the Egyptian Foreign Office. Among the tablets previously discovered were fragments of Babylonian stories, one of which attempted to account for the origin of sin, and which had served as reading lessons to the Egyptian or Canaanite student in the Babylonian language and script. The discovery has quite revolutionized our conception of the Oriental world in the century before the Exodus, and several important conclusions can be deduced from it.

"First of all, it proves how deep and long-lasting must have been the influence of Babylonia in Western Asia. Before the difficult and complicated cuneiform system of writing, as well as the Babylonian language, could have become the recognized medium of literary intercourse, Syria and Palestine must have been for a very long while under Babylonian domination. In no other way can we explain such a complete supremacy of Babylonian culture as is implied by the use of the Babylonian language and script as far as the frontiers of Egypt. The conclusion is in accordance with what the inscriptions of Babylonia itself teaches us. We learn from them that Babylonian conquerors had made their way to Palestine in the gray dawn of history, before the age of Abraham."

Where the Heart is. WHY not have a love offering to your church written down in your will? No matter how small the amount, it is a declaration of where your heart is; and it will influence others.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

These notes are written while preparations are going on for the National Conference at Washington. Before they come to the readers of the *Unitarian* that Conference will have gone into the history of our Church, and, we believe, will mark the beginning of a new epoch. We start at Washington where we left off at Saratoga, on a new basis of confidence, of unanimity, of expectation. Running through all the meetings with a steady stream of power, we may expect this confidence to be diffused in such a way as to strengthen our work in every remotest part of the country.

The Church Building Loan Fund has now been in operation long enough to show the merits and the defects of the plan. It has been of great benefit to many of the churches that have used the fund for building. In a few cases the fund seems to have tempted churches to a larger expenditure than they could afford. Reverses following, they have been burdened by a debt that was oppressive. It takes time to learn the uses of new machinery, and the trustees of the fund have now accumulated a fund of experience which will be almost as valuable as the $120,000 which they control. The following churches have paid their last instalments, and are free: Unity Church, Brockton, Mass.; First Unitarian Church, Sioux City, Ia.; First Unitarian Society, Turner's Falls, Mass.; First Unitarian Congregational Society, Malden, Mass.; First Parish, Sandwich, Mass.; First Unitarian Church, Littleton, N. H.; First Unitarian Society, Greeley, Col.; First Unitarian Society, Tacoma, Wash.; Free Christian Church, Underwood, Minn.; First Parish, Pepperell, Mass. Probably they will all testify that the use of the fund has been of great advantage to their respective societies.

The address of the Council and the report of the Unitarian Association were this year consolidated. A few of the principal statements will not be out of place here. In a review of the progress made since the foundation of the National Conference it was stated that in the last thirty years the following things have happened:—

One hundred and fifty churches have been organized.

All the local conferences have been formed, excepting the Maine, New Hampshire, and Western.

The Ministers' Institute was created by act of your Council.

The Women's Alliance has come into existence, and become a national organization.

Unitarian clubs have sprung up, and

have revealed a new possibility in the organization of men.

Unity Clubs, religious guilds, and Lend a Hand Clubs have been multiplied throughout the land.

The Sunday-school societies, East and West, have enlarged their work and greatly improved the quality of their publications.

The Ladies' Commission on Sunday-school Books has sifted literature for our children with signal success.

The Unitarian Association, which thirty years ago was a private corporation, has become a national representative organization.

In this address especial attention was paid to the forces which work underneath all our superficial activities.

Since our Saratoga meeting there has come from many quarters an expression of discontent with the administration of spiritual affairs in our churches and conferences, and of a determination to plough deeper into the spiritual life, especially of the young people in our congregations. Intellectual culture, practical activities, and denominational zeal are of little avail unless the spiritual desires of the people are met.

Religion, with its humane creed, its natural sacraments, its recognition of the successive births of the spirit, has never yet had a fair chance in the world. From men and women of the most diverse intellectual and theological proclivities the one message comes: "Our need is religion. We must get nearer to the hearts of the people through their spiritual instincts." The Church, as it was known to the fathers a hundred years ago, no longer exists. In some cases the form of it remains with something like the ancient spirit. In many new organizations the form of the ancient Church was omitted, with all its observances. But the spiritual needs of men are perpetual, and change only as they become more pronounced and humane. They need even greater attention than formerly. Our onward movement will be marked by a new attention to the spiritual wants which expressed themselves in former generations through ceremonies.

The religious culture of the young will not much longer be left to those who are willing "to proselyte" those whom we refuse "to prejudice." Because so many of us suffered under compulsion in our youth we refuse to give our children the benefit of our affectionate counsel, and leave them to the choice of religion for themselves. That choice is commonly made for them by those who are less scrupulous than we are in such matters.

In every Christian Church throughout the world plans for the reunion of Christendom are discussed. In bodies that would not take the Christian name, also, the desire is expressed to bring together those who are of accordant minds without any barrier of organization. The National Conference and the Unitarian Association most heartily desire fraternal relations with denominations, churches, and individuals, whenever, wheresoever, and howsoever such union may be secured as will be of mutual advantage. The chairman of the Council has carried the greetings of the National Conference during the past year to the Christian Quadrennial Convention and to the Universalist General Convention. He was received most cordially.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society, held at Providence, R.I., Wednesday evening, October 16, and Thursday, October 17, passed off with great success. There was an unusually large number of delegates in attendance. The hospitality offered by the Providence friends was freely accepted. At the platform meeting in the Westminster Church an audience was in attendance which filled the auditorium. The addresses by Mr. Pulsford, Mr. Van Ness, and Mr. Cuckson, were of a high order, and greatly interested the listeners.

The programme for Thursday was carried out completely, as announced, each speaker keeping within the time, as indeed they did on Wednesday night; and no one on the list failed. There never was such a large number at the very opening on Thursday as when Mr. Hornbrooke commenced the exercises of the devotional meeting. Although the day was very bright, and the outside world attractive, those in attendance remained faithfully by the meetings. The spirit manifested throughout was very deep, intelligent, and earnest. The collation passed off with great facility, and was complete in every detail. Five hundred people were fed.

Very many of those who were present throughout all the sessions ranked the order of speaking as better than usual. It was a pleasure to meet in two such interesting and satisfactory churches as the Westminster Church and the First Congregational. Both interiors are conducive in their appointments to the religious spirit.

There must have been an increase of enthusiasm, on the one hand, from these proceedings, and, on the other, a clearing up of the mind. It is very evident that a change has come over the Unitarian body,—a change for the better. There is a disposition to do something. More than that, the laity are growing wise enough to see that the foundation to denominational prosperity must be laid on the young people. Still further than that, the laity are also seeing that, in order

to secure breadth, unsectarianism, and pure Christianity, the shortest way is to teach the things that are true and permanent in Unitarianism.

What is this training, and what are these essentials on which we may rally with zeal? How is it that we can teach with decision and yet not be narrow? The improved Sunday-school instruction succeeds in accomplishing this. It is not dogmatic to the end of building or hedging in the growing mind. It starts the young nature on right lines, following which it may go on with constant progress in unfolding. It gives a firmness to young conviction only so far as it strengthens great purposes and noble aims. Such is the work of the true Unitarian Sunday-school, and for its equipment and enlargement the Sunday School Society continually works.

From the annual report of the directors the following extracts are taken: —

The Unitarian Sunday School Society was organized in 1827: it is therefore sixty-eight years old. This movement took place two years after the forming of the Unitarian Association.

Now and then a discussion has arisen as to merging the Unitarian Sunday School Society with the Unitarian Association. But this has always been very decidedly met by considerations which are certainly of great force. The moral and religious education of the young is something so important that it can never safely be left as a side matter. Whatever is undertaken for this purpose should be on an independent, energetic, and wisely planned basis.

We are now considering the publication of certain cards and leaflets in the style of those used for the common-school kindergarten. These we hope to issue by the first of the new year. They will meet a great want, and, we trust, meet it adequately.

The circulation of *Every Other Sunday* is now between 11,500 and 12,000 copies every issue. This includes, of course, a large number distributed as missionary material. We have received many pleasant testimonies to the worth of this paper and its use in the home and church.

We do not think we are exaggerating in saying that there is not another part of denominational affairs so important as that of the Unitarian Sunday School Society. It relates itself with the young people. It seeks to train them and pledge them. It sows the seed for the coming harvest of the liberal faith.

We make the happy announcement that more Sunday-schools and churches have contributed this year than ever in the history of this organization. This is a forcible evidence of the wider-spread loyalty to our society, and shows a desire on the part of a greater number to work together for our common objects.

We call attention to the opportunity offered to those who wish well to our work of increasing our endowment funds. It will be seen by the treasurer's report that we have already five. Here is a wise way of permanently sustaining this society. Incorporated as we are, there is perfect security in giving such endowments into our charge. With larger resources of this kind, the Sunday School Society would be able to meet the various financial vicissitudes of different years, and go steadily on with its work. Who will be the next friend to increase the list of our endowments?

The New Song and Service Book has found its way into over eighty Sunday-schools, representing all parts of the country. We are now printing the seventh thousand. It is a book of song and service calculated not only for Sunday-school use, but for guilds, conference meetings, and home needs.

The difference between the balance of last year, which was over a thousand dollars, and the balance of this year, which is about three hundred dollars, is accounted for by the publication of this Song and Service Book. In order to serve the Sunday-schools and join hands with the poorest and weakest, we put this book at a price which not only furnishes no profit, but entails a loss. We sunk $1,200 on the first edition. It will be necessary for us to sell fifteen or twenty thousand copies before we can even get our money back.

Under no other government is there such a need for complete education as in a republic. Intelligence, uprightness, and justice are the first requisite for a successful democracy. We are recognizing this in the ample provisions for industrial and mental training. But it behooves the American people to increase the supply of religious and moral training. Citizenship must draw support from noble sentiments, conscientious motives, and grand ideals.

What kind of belief do you wish your children to have? Shall it consist of false ideas as to God, duty, and immortality? or will you give your children true, happy views of life and destiny? Whatsoever truth makes life nobler, sorrow and pain better understood, the future brighter, and death less terrible, should be taught and fixed in the young mind. If this liberal faith of ours is of such worth as we claim, and ought to be more widely accepted, then the true way of securing this result is to lodge it permanently in the convictions of the young. You may establish new churches and lavish money on their support in missionary fields; but, if they are lacking in support and membership from the

ranks of the young people, there is no hope for their continuance. It is useless to think that the Unitarian denomination can be enlarged by simply appealing to the adults in any community. They are often too fixed in their views to be changed, and do not make always the right material for successful organized work. The only sure and wise way is to begin with the young in our own homes and in missionary fields. Then there is some guarantee of a denominational future.

What was pledged at Saratoga cannot be executed without the aid of the young people. What is hoped for in growth, increase of churches, and general prosperity, cannot be achieved unless the rising generation are secured on our side.

We want to have every Unitarian Sunday-school in the land a member of our organization. We crave the time when churches will regularly recognize the importance of our work, and provide for it. With the encouragement of the past and the hopes of the future, we offer this account of our stewardship, and enter joyously into the field of another year.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The Branches are rapidly gathering their members and preparing for a new season of activity. Most of them are sending representatives to the meeting at Washington, and looking forward to the renewed interest which always comes from a Conference. Since the biennial meeting last year at Saratoga, twenty-six new Branches have been formed, and many members added to the seven thousand reported there.

Miss Clarke has prepared a new leaflet for the use of study classes, which will be of great and permanent value. The special title is "Unitarian Belief"; and the leaflet contains a classified list of tracts, sermons, and books to be used in the consideration of the various subdivisions of the subject.

Much interest centres at this time in the Unitarian Exhibit at the Atlanta Exposition. The "Booth" is said to be by far the prettiest and best adapted to its purpose of any in the fair. Miss Florence Everett, who has been sent by the Alliance to preside over the Exhibit, writes that the walls are so covered with pictures that it is like being in a room full of delightful people. She says: "Yesterday was 'children's day'; and such a commotion! I should think there were a million children; but I believe there were only ten thousand! The electric cars carried the public school children free, and the admission to the Exposition was ten cents. There was one group of five girls, from eight to twelve years old perhaps, who looked as if they might be interested. So I asked them if they had read Miss Alcott's books and would like to see her picture. They had read them all, and were of course delighted, especially with an illustrated copy of 'Little Women,' which they said was the nicest thing in the whole Exposition! It was a surprise to them that so much of the book was really true. Another interesting group was half a dozen girls, fourteen or fifteen years old, from the Morris Brown School. They had never heard of Unitarianism, and could not pronounce the word; but they wanted something to read Sunday afternoons, when they could not go out and had nothing to do, so I gave them the simplest things I could find. They were most pleased with 'The Religious Education of Children,' and each wanted a copy."

The Executive Board of the Alliance has to regret the loss of one of the directors for Massachusetts, caused by the removal of Mrs. Julia A. Nichols to Buffalo. While New England can ill spare her, the interest and steadfast enthusiasm she has always devoted to the Alliance will now be shown in a new field. The society in Buffalo is to be congratulated on such a valuable accession.

In common with the rest of the denomination, the Alliance is seriously interested in the future of the Japan Mission. Whatever may be said as to the wisdom of beginning such an enterprise, it would now seem a great pity to abandon it, allowing the school to be dissolved and the headquarters to become merely a Post-office Mission centre. The Alliance will still continue to send books for the library, and each Branch is requested to give a small sum of money each year for this object. This will at least show that the Alliance is willing to help in our foreign mission, and be an encouragement to Mr. MacCauley, who is the solitary missionary on the ground.

No new undertakings are yet presented to the Branches, but their loyalty to all that concerns the denomination is sure.

EMILY A. FIFIELD, *Rec. Sec'y.*

GUILDS.

An Emerson Guild has been organized at Santa Ana, Cal. It was voted to become connected with the National Guild Alliance.

The Guild at Bolton, Mass., celebrated its second anniversary by a public meeting in the church on the evening of October 6. About twenty young people were present from Berlin, who are hoping to have a guild in their church. Rev. George W. Cooke gave the principal address of the evening,

and he was followed by Rev. George F. Pratt of Berlin. The pastor, Rev. Wm. J. Leonard, took charge of the meeting, and expressed himself as hopeful for the future of the guild.

The Unity Guild of Lowell, Mass., is prospering so much that it has grown into a church. It holds conference meetings on Sunday afternoons, the subjects being, for the most part, drawn from Shakspere and Victor Hugo's "Les Misérables." It also has a reading-room, gymnastic drills, and young women's meetings.

In Unity Chapel, South Boston, a Christian Endeavor Society has been organized, which uses the Endeavor pledges and topics. At Norwell, Mass., a Young People's Christian Union of the Unitarian Church has just been organized. There are indications of the need felt for union with a general organization and for active work in common with others.

The following report from the guild at Vineland, N.J., has been received from the secretary: "The Young People's Guild of the Unitarian Congregational Church of Vineland, N.J., held its third annual meeting on Sunday, Sept. 1, 1895.

"Acting upon the kindly suggestion of a lady from Germantown, the guild was organized almost as an experiment in our church work; and the result has certainly been gratifying.

"There was but little work done the first year. Meetings were held every other Sunday; and lives of 'Noble Men,' Emerson, Beethoven, Whittier, and others, were discussed, and sketches of their lives and works were prepared and read by members of the Guild.

"Visitors were welcomed who were generally invited, and often consented to make some remarks, which were always kindly and encouragingly made and gratefully received.

"The second year the literary work was much like the first. New members were added as the interest increased, and new plans for future entertainment and financial prosperity were discussed and successfully carried out. Pleasant social gatherings were held monthly at the homes of the respective members.

"Various entertainments were held, the proceeds of which were devoted to the interests of the church. One item was the purchase of material for cushions for those pews which had waited long for that acquisition. Nimble fingers and busy tongues made the hours seem short to those members of the guild who sewed, upholstered, and viewed with pride the result of their labor.

"This year a new constitution was prepared by the pastor, president, and committee, and unanimously adopted by the guild.

"The line of work prepared for the coming year is much the same. Poets and authors of the present century are to be discussed, and lessons drawn from their lives and works." GEORGE W. COOKE.

TEMPERANCE WORK.

The temperance meeting held at Washington during the National Conference, under the auspices of the Unitarian Temperance Society, was very successful. A good audience gathered in All Souls' Church on Wednesday afternoon in spite of other meetings in progress at the same hour. The programme as advertised was followed with the one disappointment that Rev. Father Doyle was absent, being detained on account of excessive fatigue incident to a protracted lecture tour. He sent his written address and a cordial letter expressing his sincere regret.

The meeting was opened by Rev. C. R. Eliot, president of the Union Temperance Society, who greeted the audience in the name of the society. In a few brief introductory words he pointed out the change that has taken place in the temperance problem; namely, that to-day it is regarded not simply as dealing with individual salvation, but with the welfare and safety of society. It has become one of the social questions. It has a direct bearing upon the problems of poverty, disease, and crime. It enters into the industrial and political problem of our day. Hence the motive and the methods of temperance reform have changed. The motive for total abstinence, for example, is to-day not so much personal safety as the good of society. The motive is the social motive. Hence, in regard to methods, reformers seek to-day not so much to rescue drunkards as to prevent drunkenness by education and laws regulating or prohibiting the liquor traffic. Science, too, has its work to do,—that of investigation. Such work is being done, for instance, by the Committee of Fifty and the Labor Bureau. Investigation and education and better laws are the watchwords of the modern temperance reform.

Rev. D. N. Beach of Cambridge, Mass., read a carefully prepared and vigorous paper upon "The Righteousness of the Norwegian System, and the Paramount Importance of its Application in Temperance Reform." He declared that, in spite of all that had been done in the way of temperance agitation, the drink evil was greater than ever, and growing rapidly, because the campaign against it was misdirected, the quality of intemperance not being recognized. It was not only necessary to attend to the people who wanted liquor, but also

the more dangerous class, who wanted to get rich selling it. He was firmly convinced that temperance organizations would eventually see in the Norwegian method the only remedy, and would support it.

Prof. Francis G. Peabody, representing the Committee of Fifty for the Investigation of the Liquor Traffic, gave a history of the origin and work of this committee. He pointed out the purely scientific motive of its investigation, and also the relation of its work to that of philanthropists and reformers. The committee is subdivided into groups, each taking some special line of work, as, for example, the physiological effects of alcohol upon the human system, the legal problem, etc. As yet few results have been published; but the work is being pushed with earnestness, and considerable sums of money are being expended.

The National Conference of Unitarian and Other Liberal Christian Churches passed the following temperance resolutions at its business session on Tuesday, October 22:—

"*Resolved*, That, without attempting to estimate the relative merits of the diverse practical methods upon which men, equally conscientious, mainly rely for suppressing these evils, we wish to emphasize the stern and universal Christian duty of all the friends of good government, virtue, and religion that they shall exert themselves to the utmost, at all proper times, and in every way which seems to them most effective, for such suppression.

"We think that no pulpit should be silent on this subject, and that every Unitarian layman has a duty in connection with it which he has no right to ignore."

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

"The Higher Criticism of the Pentateuch." By William H. Green. Charles Scribner's Sons, New York.—Dr. Green, who is Professor of Old Testament Literature at Princeton, does not in this laborious work offer us a fair example of the methods of the Higher Criticism. He who carries his target with him into the field, an arrow carefully inserted in the centre, is not much of an archer; and he who enters the field of criticism with a book already struck through and through with the dart of prejudice cannot be much of a critic.

In the first paragraph of the preface Dr. Green speaks of criticism as "a weapon," and as such evidently intends to use it. He knows better, for in a later sentence he gives a proper definition; but he is helpless to follow his understanding, being drawn by too powerful a current of desire. He wishes to show that unevangelical and anti-supernaturalistic critics are absurdly misleading. And he therefore does show—at least so he claims—that "the faith of all past ages in respect to the Pentateuch has not been mistaken," that it is "the carefully considered plan of a single author," and that author Moses.

He shows the "false and sophistical reasoning" and the "unfounded assumptions" which modern critics have used in their endeavors to destroy the supernatural revelation contained in the Pentateuch. Probably we have sufficiently indicated the motive of this work. It is for those who appreciate that motive to read the book.

"The International Critical Commentary." Charles Scribner's Sons, New York. —Two more volumes have appeared in this most valuable commentary. In the Old Testament we have "Judges," by George F. Moore, the well-known Hebrew scholar and professor at Andover. It has equal importance with the recent volume by Dr. Driver on "Deuteronomy," dealing naturally with the history, the state of society and religion in Israel in the first centuries of its settlement in Palestine. By far the oldest account of the invasion of Canaan is to be found in the Book of Judges; and the Song of Deborah, the only bit of Israelitish history actually in existence before the founding of the kingdom, is here recorded. As Dr. Moore says, "A knowledge of the Book of Judges, which reveals the social and religious life of the people at this early period, is indispensable for the proper comprehending of the work of the later prophets."

In the New Testament series we have "Romans," under the joint editorship of W. Sanday and A. C. Headlam, both of Oxford. This volume, we anticipate, will be a real God-send to the earnest student and working minister, perplexed as one must needs be who has made any struggle to keep up with the numerous excellent and varied commentaries on this most difficult of the Epistles. We say without hesitation that the present volume meets the need of the hour more fully than any other similar work with which we are familiar. In completeness and at the same time convenience, scholarship, thoroughness of reference, and at the same time life and interest, it is a delight and surprise as well as a great satisfaction. It gives perhaps the least prejudiced and most historical interpretation of Paul's doctrines to be found anywhere.

"The Huguenots and the Revocation of the Edict of Nantes." By Henry M. Baird. Charles Scribner's Sons, New York.—Prof. Baird now follows up his previous historical works of "The Rise of the Huguenots" and "Huguenots and Henry of Navarre" with this most thorough and elaborate continuation of the history of this development of

Protestantism. The two volumes cover that gloomy period of a century's length during which the Huguenots were deprived of all civil rights, on to the shocks and lightning gleams that heralded the first French Revolution. There is interest enough to carry the reader through even a lengthier survey, though in all probability these rich volumes will become our standard work upon this fascinating theme.

"Postulates of Revelation and of Ethics." By Thomas Hill, LL.D. George H. Ellis, Boston.—Many of our ministers will regard with feelings akin to affection this volume of Dr. Hill's lectures; for both the courses, the one upon "The Postulates of Revelation," the other upon "The Postulates of Ethics," were repeatedly delivered in the little chapel at Meadville Theological School. Class after class followed Dr. Hill's rich unfolding of what to him were the fundamental truths of religion, and often the Senior Class would attend over again with delight the same course they had followed in their Junior year. There was usually some dissent from the dear doctor's views, especially his position antagonistic to the Darwinian principle of natural selection; and these lectures were christened, half in fun, "The Revelations of Dr. Hill." But no student ever attended the course without being profoundly impressed by the immense field of knowledge familiar as household talk to the doctor's generous mind; and no one can read the volume before us without being equally impressed with the omnivorousness of intellect which brings together for the purposes of illustration facts gathered from so wide a range.

Dr. Hill was an expert botanist, a musician of excellence, an artist of power in execution and extreme taste, a profound metaphysical student, and a mathematician of whom it was said he was the only man at Harvard who could understand Prof. Peirce's marvellous blackboard exercises. To such varied powers he added a spiritual warmth and insight and faith which permeated all his life and all his words with serious earnestness; and these lectures addressed to men preparing for the Christian ministry form an admirable expression of the best and highest thought of a true and profound thinker.

"Aspects of the Social Problem." By various writers (B. Bosanquet, H. Dendy, M. M'Cullum, C. S. Loch), and edited by Bernard Bosanquet. Macmillan & Co., New York.—Exceedingly interesting to the general reader, who wishes to have some statistics, but not too many, and to have with them enough theory to make the statistics intelligible. The four writers who contribute essays have a clear agreement in purpose, though the continuity of aim is not, of course, so marked as in the work of one mind. The opening essay upon "The Duties of Citizenship," by Mr. Bernard Bosanquet, sets forth the ideal very cleverly. He takes a moderate, clear-headed, earnest view from what appears to be a broad philosophy of life; and this first essay alone cannot fail to be of great practical help in giving the right method of approach to the practical difficulties of social reform. There is nothing "faddy" or eccentric in Bosanquet's method. It is chiefly centred about the irremovable truth that all "conditions" mean human action, which issues primarily from the disposition of human mind or "character"; and, therefore, it is to character, its development and opportunities, we must chiefly look for social progress. Miss Dendy's essays upon "Children of Working London," "Old Pensioners," and "The Meaning of True Charity," are full of wonderfully sympathetic insight, and ought to be read by the members of every charity committee. In regard to the families of tiny children in crowded streets Miss Dendy makes some shrewd suggestions, such as, "Let there be some recognition of the fact that the care of children is as much an art as is the care of animals, or even the making of chairs and tables; and let there be given some proper instruction in that art."

On the great questions of socialism and the right of private property Mr. Bosanquet writes clearly and positively. He agrees with Kidd that true socialism furnishes opportunity for individual supremacy, and that the much paraded socialistic schemes, which tend to suppress the individual, are based upon a philosophy which is false and misleading. The vastness of the subject is not slighted, nor any panacea suggested by any of the writers.

"The People's Bible History." Edited by Rev. George C. Lorimer.—In reviewing this work, the London *Inquirer* expresses surprise that, among the names of "the foremost thinkers in Europe and America" who are said to have prepared the various chapters, so few are apparently known. One name we do recognize, and not without some perception of the humor of the situation. The body of commentators does actually include a Unitarian; namely, Dr. E. Everett Hale, of Boston. But the managers have deftly put him where he can do least harm, for he has to deal with the period "From the Close of the Old Era to the Beginning of the New." He is, in short, to be a sort of personification of the Apocrypha, thrust in between the Testaments, and presumably to be read for edification, but without canonical authority.

CHILDREN'S CORNER.

THE SNARLIES.

The Snarlies got into a little girl's hair:
They said, "Let us make us a little nest there!"
Mrs. Brush came along, and she said, "Oh, no!
You don't belong here, and away you must go:
This little girl's hair was not meant to look so."

The Snarlies determined that there they would stay.
They wanted to sleep and they wanted to play.
So they said: "Mrs. Brush, you are not doing right.
If you don't go away, we will tie you up tight:
To stay in this hair is our greatest delight."

So then Mrs. Brush sent for good Mr. Comb,
And asked him to help send the Snarlies all home.
And together they drove every Snarly away,
And told them in some other place they must stay.
Then wasn't that little girl happy and gay!

—*Child-Garden.*

WILD PONIES.

On Sable Island, off the coast of Nova Scotia, there are herds of wild ponies. The winds are cold and severe on this island; and the coats of the ponies grow long and coarse, almost like wool. The ponies go in herds of from five to twenty-five, and one is always leader. The sand blows into the grass, and the ponies' teeth become worn when they are young. They care for themselves even in winter. No shelter is provided for them, and in the winter storms they huddle together behind the sand-dunes. They fight, and sometimes ponies are killed in these fights.

These ponies are caught and shipped to the mainland, and sold. The Halifax *Herald* says that men go to the island, and build a corral of stout logs that has a narrow entrance of several feet in length. The men mount trained ponies, and drive in a dozen or more of the wild ponies toward the corral. Sometimes it takes hours to accomplish this, sometimes it is easily done.

When two leaders are in the corral at once, they usually fight until one is conquered. The conqueror is then lassoed, and thrown and dragged from the corral without being injured. The ponies are brought to the shore, and are placed on flat-bottomed boats, six at a time. They have on peculiar bridles of rope, and their legs are often tied, so that it is easy to throw them if they become troublesome. Great care is taken to transport the ponies without injuring them, as they cannot be sold unless in good condition. They are transferred from the small boat to the large one; and, when all that the large boat can safely carry are on board, she sails away to Halifax. The ponies are sold at auction, and broken to work by those who buy them.—*The Outlook.*

THE HEART OF A FOREST.

At every hundred yards or so there were giant trees with smooth gray trunks, as even and regular as marble, and with roots like flying-buttresses, a foot in thickness, and reaching from ten to fifteen feet up from the ground. If these flanges had been covered over, a man on muleback could have taken refuge between them. Some of the trunks of these trees were covered with intricate lacework of a parasite which twisted in and out, and which looked as though thousands of snakes were crawling over the white surface of the tree. They were so much like snakes that one passed beneath them with an uneasy shrug. Hundreds of orchids clung to the branches of the trees; and from these stouter limbs to the more pliable branches of the palms below white-faced monkeys sprang and swung from tree to tree, running along the branches, until they bent with the weight, like a trout-rod, and sprang upright again with a sweep and rush as the monkeys leaped off, chattering, into the depths of the forest. We rode through this enchanted wilderness of wavering sunlight and damp green shadows for the greater part of the day, and came out finally into a broad open plain, cut up by little bubbling streams, flashing brilliantly in the sun. It was like an awakening from a strange and beautiful nightmare.—*Richard Harding Davis.*

THE GRUMPITY MAN.

Hoighty, toighty, grumpity man!
Finding fault since your life began!
Pity we haven't a comet or two
To carry off passengers such as you!

—*St. Nicholas.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. John Dumont Reid, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Albany, N.Y.—Last March, when the movement to organize a Unitarian church here was first conceived, Mr. Morehouse and Dr. Brundage thought that, if they started with twenty-five members, they would be doing well. The preliminary meetings were held. At the first Sunday service between fifty and sixty persons united with the movement. Before the summer vacation we held one Sunday service and a meeting on Wednesday evening. This week-day meeting was for Bible study, in the light of modern criticism. Thus we went forward till summer, steadily increasing in membership and in interest. The church was closed during August.

In September it reassembled, full of enthusiasm, despite the predictions of the orthodox people "that, when fall came, there would be no Unitarian church: its enthusiasm would all die out." The lines of work which had been laid down at the beginning of the summer were taken up and new ones started. The principal new departure was the "Sunday-school of Ethics and Religion." It is a graded school of five departments. First, the kindergarten department, including children under nine years of age, in which are taught duties to the home and to one another; second, the Intermediate, embracing those from nine to twelve, in which are taught duties to the home, to one another, and to God; third, the Junior, including those from twelve to fifteen, in which are taught lessons from the life and teachings of Jesus, our ethical Ideal; fourth, the Advanced Junior, which includes all young people from fifteen to eighteen, in which are taught "The Ethics and Religion of the Bible in the Light of the Higher Criticism"; finally, the Senior Department, open to all adults, in which comparative religion is studied. We have first-class trained teachers for each department, and they are preparing themselves especially for their work. The superintendent of the kindergarten is the superintendent of the kindergarten department in the Normal College here. We have at present a membership of about seventy-six.

The women of the church have organized a Branch of the National Alliance of Unitarian and Other Liberal Women. They have arranged a programme of papers on various topics, which are interesting, embracing ethics, religion, "The New Woman," and the training of children, etc.

The Unity Club has three sections. The first carries on the work of the Wednesday night meeting of last spring, only confining the study to the Gospels. It now meets on Friday evening. The average attendance is about twenty. Another section takes up the study of social science, and will study, in succession, "Municipal Government," "Temperance," "Taxation," "Initiative and Referendum," "Proportional Representation," "Money," "Socialism," and other topics. This section alternates with the third, or "Literary Section," in holding its meetings on Wednesday evenings. The "Literature Section" will study the lives, times, and works of Emerson, Lowell, Holmes, Longfellow, Whittier, and Bryant. These last two sections attract many persons who do not attend our church services. The course is conducted by Prof. White of the Normal College.

Finally, and best of all, is the progress of the church proper. We have increased in membership to one hundred and thirty-two, despite our losses from removals to other places and from death. The congregations are very encouraging. We meet at 7.30 P.M., have first-class sermons; and, after service is over, the people linger and get acquainted with each other. I have been told that the Unitarian church was a cold, distant, formal set of people. But I have seen more good fellowship, brotherly love, unity of spirit and feeling in our church here than in the Methodist Episcopal church from which I came. The people are all united to spread the principles of the "new Unitarianism.'

GEORGE THURSTON WATERMAN.

Anamosa, Ia.—The Iowa Association meeting, held here October 15, 16, and 17, had an unusually interesting programme, as follows: address of welcome, Rev. C. I. Deyo, Anamosa; response, Rev. Arthur M. Judy, Davenport; conference sermon, Rev. Charles E. Perkins, Iowa City.

Wednesday, October 16.—Devotional service. Business session: appointment of committees; report of secretary, Rev. L. A. Harvey; report of treasurer, Mr. B. F. Gue; report of Committee on Finance, Mrs. Malida Pappe, Sioux City; general discussion and consideration of plans for missionary work; report of Committee on Credentials. Sunday-school meeting: (1) "Sunday-school Literature," Rev. A. W. Gould, Chicago; questions and discussion; (2) "Teachers' Meetings," Rev. Arthur M. Judy, Davenport; questions and discussion. Three Aspects of Liberal Religion: (1) "What the Bible means to Unitarians," Rev. T. B. Forbush, Chicago; (2) "Our Thought of Man," Rev. A. W. Gould, Chicago; (3) "Our Faith in God," Rev. J. H. Palmer, Cedar Rapids.

Thursday, October 17.—Devotional service, led by Rev. Mr. Skilling, Decorah. Business session: reports of churches; reports of committees; consideration of the plan of co-operation with the Western Conference and the American Unitarian Association, as suggested by the recent action of Western Conference. Young people's meeting: (1) "The Young People's Society of Davenport: Its Beginning and its Hopes," by Miss Anna Mittlebuscher, Davenport; (2) "Elements of a Successful Young People's Union," by George Greenwood, Sioux City; general discussion. Address, Rev. W. A. Pratt, Keokuk. Closing business session. Sermon, Rev. Mary A. Safford, Sioux City.

Augusta, Me.—Our church opened September 1, after a vacation of six weeks. Encouraging congregations have faced the pastor every Sunday since his return. The Sunday-school begins the year hopefully, under the direction of Mrs. Mary A. Carver. Other branches of church activity are oiling their machinery and shining their brass work preparatory to the work of the winter. We hope to make some noise later. It is already difficult to restrain the people from overwork in the great heat of these days. By severe discipline, however, the pastor expects to reserve their strength.

Some of us hope to attend the Washington Conference. We all cannot go and leave the church to the enemy. The people are earnestly cautioned against too great enthusiasm. Yet we look for a hot contest over the election of delegates. The generous and politic tradition of the church that each delegate may (if he insists) defray his own expenses adds zest to the contest.

The heart of the parish was made to palpitate by the announcement of the engagement of Rev. Arthur G. Pettengill and Miss Bertha Capen. We are glad to add another minister to our list of kindred, but the cost is indeed great. We have other eligible young women, but we refuse to name them lest we lose them. No more ministers need apply. In his defence before an indignant parish we presume that Brother Pettengill will take as his text the words of the apostle Paul, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" Of course, this will settle the matter.—*Church Exchange.*

Bangor, Me.—Another vacation has ended, and another year of work has begun. Sunday, the 15th, found Mr. Beach in his customary place in church, looking much better for the rest and recreation the summer afforded him. Many of the parish are still out of town, but there was a goodly attendance for the opening day. The choir has two new members,—Miss Munroe of Foxcroft, soprano, and Miss Grace Chapman of Bangor, contralto. Mr. Silsby and Mr. Moody make up the quartette, as of old, with Miss Silsby as organist. The Sunday-school came together as usual, opening with interesting "Band of Mercy" service and exercises, in which several took part. Mrs. Kate Gannett Wells spoke to the Women's Alliance on October 2. The first regular meeting of the Alliance occurred October 14.—*Church Exchange.*

Bar Harbor, Me.—Since the appearance of the last *Church Exchange* the Hancock Conference of Unitarians has met here; and a good meeting it was,—the best conference, every one declared, that we have ever had.

At the close of the usual summer services the committee of the church invited Mr. Cochrane to come and preach one Sunday, with the hope that, when he had a talk with the resident members, he would see his way to come and live in Bar Harbor, and become their week-day as well as Sunday pastor. He may conclude to do this. Anyway, the Bar Harbor church feels that the time has come to have a minister all to itself, and the young church's city friends have come forward generously in support of this brave undertaking of the fifty or sixty Unitarian souls in Bar Harbor. If Mr. and Mrs. Cochrane cannot, upon the whole, conclude that it would be best for them to go to Bar Harbor, there is a good field for some preacher with plucky heart to labor, with as courageous a band of men and women as is to be found anywhere.—*Church Exchange.*

Battle Creek, Mich.—A noteworthy social event occurred last evening in the reception given to Rev. and Mrs. T. J. Horner, under the auspices of the ladies of the Independent Congregational Church. The time announced for the reception was eight o'clock; and soon after that hour the parlors were crowded with the members of the congregation and many of our citizens of other denominations, who met to extend their greetings to the new pastor, Mr. Horner, and his estimable wife, who have both made a most favorable impression upon the community since their arrival to make a home in our midst. Nearly all the pastors of the several churches in the city were noticed in the assemblage, and participated in the hearty welcome which was so marked a feature of the evening. About five hundred persons were present during the evening.

Boston, Mass.—King's Chapel, having been thoroughly redecorated during the summer, opened for public services on Sunday morning, October 6. The new pastor, Rev. Howard N. Brown, occupied the pulpit, and preached from the eighty-fourth Psalm, "My heart and my flesh crieth out

for the living God.'' The Boston *Herald*, reporting the sermon, quoted Mr. Brown as follows: ''There was more good in God than the human mind could comprehend. One looked out on all the wonders of the world, and then cried out, 'Is there no one who knows more of these things than I do?' If the answer was, 'No,' then were men plunged into despair. But, if the answer were 'Yes,' the whole world is full of a great wisdom. Then had they something to stand by for life. They had the presence of God ever before their eyes. It was only a small intellectual joy that could be derived from reading works that pertained to know all the works of Providence. But the knowledge of the ways of Providence could not be bounded thus. It was a question whether through the imperfections of the world we could live the purer life. But, surely, the living God was near and around us; and we could always feel his presence. Of his presence there could be no doubt, and the soul that cried aloud for the living God would be answered and solaced if trust were but placed in the Creator.''

—''The death of Robert Beverly Hale is more than a private loss,'' says the *Transcript*. ''Although but twenty-six years old, he had already done notable literary work, earning him recognition as one of the most promising of the younger writers of Boston. He was clearly at the beginning of a brilliant career, and people were turning their eyes to him with pride and great expectations. The stories from his pen which have appeared in recent months in the *Atlantic Monthly*, the *New England Magazine*, and elsewhere are stories of no common kind. They revealed an ingenuity, a humor, an originality, and always a human warmth, which have led many to feel that Dr. Hale's own literary genius was to be perpetuated peculiarly in this son. The strong sonnet upon Francis Parkman which appeared in the last number of the *New England Magazine* shows also his genuine and noteworthy poetic talent.''

—A ''Brotherhood House'' has just been opened on East Newton Street by the Boston Local Council of the Brotherhood of Saint Andrew. Three members of the brotherhood are expected to reside at the house permanently; and young men from the country, recommended by the clergyman of the parish from which they come, will find a home-like place to live, with excellent influences about them.

—Referring to Dr. Perin's new movement, the *Herald* says: ''The position of an 'institutional' church is one of constant anxiety to those who have it in charge. It is not intended for rich people, and yet it cannot exist without them. It is a venture of faith into a larger expression of Christian service; and, when such a work is undertaken, as the 'Every Day Church' was begun, in faith and hope, but without the entire accumulation of the funds necessary to carry it on, it is a great thing for its managers to find friends who are ready and willing to provide for its expansion. By the addition of a parish house, this church is able to greatly increase its usefulness in the neighborhood, and to apply Christianity to life. The spirit in which this work has been begun is full of interest to the community. It has won the sympathy and respect of men and women who have not had religious homes, and it has gained strength constantly among the working people. There is another side to its progress. It is the first enterprise of its kind which the Universalists have taken hold of, and it marks the beginning of a broader spirit in this denomination. Its recent indorsement by the State convention insures its enthusiastic support by the Universalist people, and it is an object-lesson to the entire Universalist constituency. The 'Every Day Church' has thus grown in the last few months in two important directions. It has strengthened its hold upon the people of the South End, and it has gained the influential support of the denomination to which it belongs. Dr. Perin has the rare gift of gathering friends around his standard.''

Brooklyn, N.Y.—The Church of the Saviour reopened on Sunday, September 15, with a good attendance. Rev. Samuel A. Eliot preached from the text, ''How shall we sing the Lord's song in a strange land?'' On September 22 the pulpit was occupied by Rev. Frederick J. Gauld of New York. On September 29 Mr. Eliot preached on ''A Perilous Prosperity.''

A stained-glass window, in memory of the late Isaac H. Frothingham, is soon to be placed on the west side of the church between the Woodward and Granniss windows. The window will be designed and constructed by the Tiffany Glass and Decorating Company. The upper sections are completed, and it is expected that the entire window will be finished and set in position before November 1. The window is the gift of the children and grandchildren of Mr. Frothingham.

—On September 1 the three-story-and-basement house, No. 59 Joralemon Street, was taken by the Willow Place Chapel Executive Committee for use during the coming year as a residence house for chapel workers.

Castine, Me.—In the middle of August the Ladies' Sewing Society held their annual fair, which was a great success financially. During the summer the pulpit has been occupied by Rev. Walter Hunt of Duxbury, Mass.; Rev. James M. Leighton, Belfast; Rev. W. M. Walker a young Universalist student from Tufts College, who was preaching during the summer at Orland; Rev. Joel Ives of Stratford, Conn.—*Church Exchange.*

Chelsea, Mass.—Mr. Augustus P. Reccord was ordained and installed as pastor of the First Unitarian Church on Wednesday, October 9. Order of service: an invocation, by Rev. Samuel B. Stewart of Lynn, Mass.; reading of the Scripture, by Rev. W. S. Key, Winthrop, Mass.; sermon, Rev. Samuel M. Crothers, Cambridge, Mass.; ordaining prayer, Rev. Edward D. Towle, Salem, Mass.; charge to the pastor, Prof. C. C. Everett, D.D., Harvard University; right hand of fellowship, Rev. Alfred Manchester, Salem, Mass.; charge to the people, by Rev. Edward A. Horton of Boston, Mass. A reception under the auspices of the Unity Club was tendered Mr. Reccord on Wednesday, October 16. Delegates were present from the various churches of the city, and from a large number of assembled guests was radiated an atmosphere of fellowship and good cheer.

Under the auspices of the Chelsea Branch of the Women's Alliance, Rev. M. J. Savage lectured Monday, October 14, on "American Wit and Humor"; October 28, Rev. Thomas Van Ness, on "Street Sights and Incidents of St. Petersburg." On November 4 Miss Margaret B. Barnard will lecture on "Hawthorne: His Life and Times," to be followed on November 18 by Rev. Charles G. Ames, of Boston, on "Good Society."

Concord, Mass.—The installation of Rev. L. B. Macdonald as pastor of the First Parish took place Thursday evening, October 3, at seven o'clock. The order of service was as follows: voluntary; anthem; invocation, Rev. Alfred P. Putnam, D.D., of Concord; selections from the Scriptures, Rev. Carleton A. Staples of Lexington; sermon, Rev. Samuel M. Crothers of Cambridge; prayer of installation, Rev. Charles C. Everett, D.D., of Cambridge; right hand of fellowship, Rev. Francis B. Hornbrooke of Newton; charge to the pastor, Rev. Edward A. Horton of Boston; address to the people, Rev. Thomas Van Ness of Boston; benediction by the pastor. The service was marked by deep spiritual earnestness, Mr. Crothers's sermon touching the supreme height of human communion with God. A long and happy and sanctified pastorate is now the expectation of all.

Concord, N.H.—The Concord Branch of the Women's Alliance has issued a very attractive programme for 1895 and 1896. The topics of the meeting are as follows: October 4, informal talk by the president, Mrs. Frank S. Streeter; November 1, reports from National Conference at Washington; December 6, reading from Hepworth's "They met in Heaven," by Mrs. George L. Stratton; January 3, reading from Hepworth's "They met in Heaven," Mrs. Ezekiel Morrill; February 7, Susanna Wesley," Mrs. Louis C. Merrill; March 6, "The Great Poets as Religious Teachers," Mrs. Frank Cressy; April 3, annual meeting, informal tea. This church has recently received a bequest of $500 from the estate of Mrs. Onslow Stearns, whose death occurred during the past summer. Mr. and Mrs. George L. Stratton were chosen as delegates to represent the society at the National Conference at Washington.

Evanston, Ill.—The Women's Alliance of the Evanston (Ill.) Unitarian church wish to thank the friends who have subscribed through them for the *Ladies' Home Journal*, and beg to announce that they will continue to receive subscriptions at the usual rate, $1 a year. In addition to this, they will receive new subscriptions to all the leading magazines, the commission realized therefrom to be applied to the Church Building Fund. Address Mrs. Hubert W. Brough, 720 Madison Street, Evanston, Ill.

Gouverneur, N.Y.—Gouverneur is an old town in the northern part of this State. But it has something very new and interesting within its limits; *i.e.*, an embryonic Unitarian church. Through the efforts of Rev. Ure Mitchell, who is a resident of Gouverneur, its liberal people have gathered together every Sunday for months past for Unitarian services. Last June the superintendent of the Middle States was invited to come out to Gouverneur to preach, and he found there every evidence of the beginning of a strong society. He is now planning to hold a series of week-day evening platform meetings, similar to those that brought about the Albany church last winter.—*Parish Calendar.*

Humboldt, Ia.—The Unity Club here opened its sixteenth season very auspiciously on Sunday evening, September 29. The meetings have heretofore been universally held on Friday evenings, and the devotion of Sunday evening to that purpose is a new departure. The work of the coming year will be given to a study of James Freeman Clarke's "Ten Great Religions," and sociological subjects alternating. In addition to this work of the club proper, there will be a young people's section occupying an early hour, from 6.30 to 7.30 every Sunday evening. It will be attempted to make the meetings serve the double purpose of Sunday evening services and valuable club study. The introductory paper given by Rev. Charles Graves was an able and eloquent exposition of the value and mission of this branch of the Church, and the possibilities open thereto.

Hyde Park, Mass.—The installation of Rev. A. G. Pettengill as pastor of the First Unitarian Church of this town took place on Sunday evening, October 6, at which time one of the largest audiences ever seen

at the church was in attendance. Rev. W. H. Branigan opened the service with an invocation. The sermon was by Rev. S. M. Crothers of Cambridge, the text being Luke xii. 13, 14, 15: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." The installing prayer was by Rev. James Huxtable of South Boston, the right hand of fellowship by Rev. Frederick B. Mott of Dorchester. The charge to the new minister was given by Rev. C. J. Staples of Manchester, N.H., and the address to the people by Rev. E. E. Newbert of Augusta, Me. Hon. F. W. Darling made an earnest speech, welcoming the minister to the church and promising hearty co-operation on the part of the congregation.

Ithaca, N.Y.—A reception was held at the church for the purpose of making new students acquainted with the members of the congregation. The charming parlors were well filled, light refreshments were served, and sociability ruled the hour. A quaint and beautiful silver tea-set that was much admired proved to be the gift of Miss Oliver, the sister of the church's dear friend, the late Prof. Oliver.

The Equal Suffrage Section of the Woman's Club of Ithaca held a very interesting meeting October 7, the subject discussed being, "How can Women best work for Good Government?" The founder of this, the first woman's club of Ithaca, is a highly esteemed coworker in the Unitarian church here, and is also the founder of the well-known Woman's Club of Orange, N.J.

A Young People's Christian Union has recently been organized, and holds a weekly religious meeting, the officers of the Lend a Hand Club and King's Daughters acting on the committees of the Young People's Christian Union.

Sunday evenings are often given up to the discussion of topics of general interest, the professors of Cornell University and others having in charge the lecture on "conversation" that is given. The subject of October 13 was "Psychic Phenomena, with Personal Experiences," and was given by Mr. J. T. Morrison, a retired merchant of long and honorable standing in this community. Mr. Morrison's recent experiences while investigating Spiritualism have been to him conclusive in proving a continued personal existence after death. The slate-writing tests were dwelt upon as being more easily understood. The handwriting of a former prominent business man of this city was recognized with ease by many people here who were familiar with his writing. The church was filled to the doors, and many people remained after the meeting to ask questions and examine the writings, etc. Aside from the subject of such a meeting, we find that a spirit of free inquiry is awakened, through which alone can we grow in the grace and knowledge of the truth.

Passaic, N.J.—There is such life and vigor in the Unitarian movement here that land has been bought for a church site, and the talk about beginning to build is very general.

Paterson, N.J.—Rev. G. H. Badger of Rutherford, N.J., and Rev. F. S. C. Wicks of Passaic are holding services, alternately, on Sunday afternoons. It is hoped that a Unitarian society will be formed.

Philadelphia, Pa.—Rev. W. I. Nichols of the Spring Garden Church has tendered his resignation. Mr. Nichols's ministry has been of unusual scope; and, if he leaves Philadelphia, he will be greatly missed in many circles beyond that of his own church.

Salem, Mass.—The Unity Club of the East Church has planned an imaginary journey to Europe and the East which will make its meetings pleasant and profitable. —Rev. G. W. Cooke is to spend a Sunday evening at the Barton Square Vestry, to give information to all inquirers concerning the work of young people in our churches. —Many delegates from all our churches attended the Essex Conference at Marblehead, October 3, and received much inspiration and many suggestions for the winter's work.

Washington, D.C.—At a special meeting of All Souls' Church, held October 16, the resignation of the pastor, Rev. Rush R. Shippen, was accepted; and resolutions were passed bearing grateful testimony to his fidelity as a pastor, his energetic ministrations as a preacher, his consistent Christian life, and his influence throughout the city, and tendering to him and Mrs. Shippen assurances of enduring love and gratitude.

West Dedham, Mass.—Rev. Obed Eldridge has been obliged, on account of his health, to resign the charge of the Unitarian society in Dover, Mass.

The prayer of faith is not the asking for something extraordinary, with confident assurance that it will be given to us. It is that every-day trust in God which makes us evermore conscious of the shelter of his presence, and which, when exigency and trial come, turn to him with quiet confidence that what is best is that which is sure to occur.—*The Standard.*

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